

W. H. S.

The American Friend

Old Series
Vol. XXXIX. No. 31

AUGUST 4, 1932

New Series
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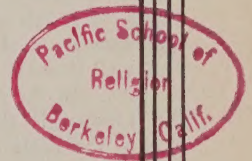
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ON THE HORIZON OF THE CHRISTIAN CHURCH

OUTSTANDING FEATURE DAYS AT WINONA

Four days stand out as feature days in connection with the Winona Lake Bible Conference: "Eighteenth Amendment Day," August 13; "The First Sunday," August 14; "Home Coming Day," August 18; and "The Last Sunday," August 21. The speakers for these days have just been announced by Dr. W. E. Biederwolf, conference director. Judging from the thousands of inquiries and indications, Winona's thirty-eighth annual Bible Conference gives promise of being the largest in all its history. Ten different speakers, including the strongest men on the religious platform in America and foreign lands, will be heard each day. The Winona Lake Bible Conference has long held the distinction of being the largest Bible Conference in the world. "Eighteenth Amendment Day," Saturday, August 13, will offer such speakers as Clinton N. Howard, known as the "Little Giant" and F. Scott McBride, the "Sledge Hammer" of the Anti-Saloon League, both of whom will discuss "repeal." Dr. McBride will speak on "Our Country At The Cross Roads" and Dr. Howard will use as his subject, "Political Parties—Planks and Prohibition." In the evening the dramatic trial "Protection" will be presented. "The First Sunday," August 14, will also bring an Anti-Repeal talk by Howard. In the afternoon he will speak on "Who Kidnapped the Lindbergh Baby?" and in the evening on "The Two Rocks—the Bible and Christ."

METHODISTS ADOPT RACE EQUALITY PLEA

Emphasizing its stand for racial equality, the thirty-first general quadrennial conference of the Methodist Episcopal Church voted . . . That it would never meet again in a city where the color line was drawn in hotels, restaurants and other public places. Despite warnings that adoption of the resolution might end all hope of the eventual reunion with the Methodist Episcopal Church South, which has long been a subject of prayer and negotiation, the measure was adopted. . . . The resolution in full as given in the *Christian Advocate* follows: "Whereas: 'There cannot be Greek and Jew, circumcision and uncircumcision; barbarian, Scythian, bondman, freeman, but Christ in all and in all'; therefore; "Be it resolved: that the General Conference of the Methodist Episcopal Church shall hereafter meet only in cities where hotels, sufficient in number to accommodate its Delegates, shall in writing agree to meet the following conditions: (1) No segregation of specific groups in room assignments. (2) No discrimination against any delegates in the use of hotel entrances, lobbies, elevators, dining rooms and other hotel services or facilities. (3) Specific instruction of hotel employees by the hotel authorities regarding the interracial character of the conference and the treatment of all Delegates with equal courtesy." In like manner, the Diocesan Council of the Protestant Episcopal diocese of Virginia in session recently voted a hundred and twenty-nine to twenty to give Negro clergymen both a seat and the privilege of voting at meetings of the council.

NATIONAL PROHIBITION BOARD OF STRATEGY

The following statement from the National Prohibition Board makes clear their position and urges careful attention of voters that all may act wisely and well: "We favor the retention of the Eighteenth Amendment unchanged. We are opposed to any modification or amendment which would remove the brand of criminal from the traffic in beverage intoxicants, and which would legalize that traffic in any form. We fully agree that the question of prohibition should be settled by the

votes of the people, who under the Constitution have the right to vote in the election of Senators, Congressmen, and Legislators which officers after election are charged with the power to vote for or against the submission or ratification of amendments to the Constitution. The Eighteenth Amendment was embodied in the organic law by the votes of Senators, Congressmen, and state Legislators, all elected by the people in the Constitutional manner. The question of the retention, modification, or repeal of the Eighteenth Amendment should likewise be determined by vote of the people in senatorial, congressional, and legislative elections. We urge our people to meet unwaveringly the serious obligation which has been thrust upon them in the coming election for President, Vice-President, Senators, Congressmen, Governors, and state Legislators, by voting for those candidates who believe that prohibition ought to be the law and by opposing openly and vigorously the proposals which have been made for modification or repeal of the Eighteenth Amendment and the weakening of the Volstead Act. That our people may have clear definite information as to the attitude on prohibition of all candidates for President, Vice-President, Senator, Congressman and state Legislator, we strongly advise that the record and present attitude of all such candidates on the question of submission, modification, or repeal of the Eighteenth Amendment or the weakening of the Volstead Act or of the State prohibition enforcement laws, be secured and published, in order that the position of such candidates may be clearly indicated in present and future elections."

PLAN FRIENDSHIP FOLIOS FOR CHINA

The Department of Education of the Republic of China has recently informed the Committee on World Friendship Among Children that it will be glad to cooperate in a friendship project by American children for those of China and that it is prepared to receive and distribute to the schools the friendship symbols. The Committee is therefore announcing the fourth friendship project and invites cooperation by children (and their leaders) in church and day schools and by young people in various organizations and societies. This project, like those preceding it—Doll Messengers of Friendship for Japan, Friendship School Bags for Mexico and Friendship Treasure Chests for the Philippine Islands—is designed to promote mutual understanding, appreciation and goodwill between our children and those of other lands. The Committee, instituted by the Federal Council of Churches in 1925, is comprehensive in its make-up and includes Protestants, Catholics and Jews. The goodwill symbol for this fourth project is to be a Friendship Folio. It will contain Messages to the children and teachers of China, pictures which children love, large enough for framing and hanging on the walls, many smaller pictures clipped by our children from illustrated magazines, and also snapshot photos of the senders and their friends, homes and schools. The Friendship Folio will have artistic designs on the front and back covers and can enclose twenty or thirty of the pictures clipped by our children. The cost of the Folio—post paid—is 60 cents. It may be secured from the Committee at 287 Fourth Avenue, New York, N. Y. A folder giving complete directions should be secured by those who plan to have a part in the project. Checks or money orders should accompany all orders for Folios. The project may be undertaken at any time between October, 1932, and August, 1933. The Folios will be presented to the schools in China probably on Memorial Day, October 10, 1933, in connection with the patriotic exercises celebrating the establishment of the Republic in China.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

Old Series
Vol. XXXIX. No. 31

AUGUST 4, 1932

New Series
Vol. XX. No. 31

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

A Message From the Young Friends General Conference

THE Twenty-second Young Friends General Conference convened at Nebraska Central College, July 15 to 22. The leaders and delegates were most graciously received and cared for by the Friends of the college and community. Ninety-one people from nine yearly meetings registered for the seven days of conference. Divided according to Yearly Meetings they were as follows: Baltimore, 2; Iowa, 13, Indiana, 9; Kansas, 4; London (England), 3; Nebraska, 33; Philadelphia, 12; Western, 6; Wilmington, 5; Non-Friends, 4. In addition to the registered delegates, a goodly number of Friends living in and about Central City came in for special occasions.

Earnestness and a desire to know and understand each other marked this year's conference. The evening vespers were occasions of unusual depth and searching. The social occasions were wholesome and joyous. Out of the morning study groups there was appointed a Conference Message Committee whose duty it was to draft and present to the conference on the closing day what seemed to the committee the dominant notes of the conference. Through the work of the committee the following message was accepted for general publication:

"We have felt keenly the joy of fellowship as Young Friends from various parts of America and England have met in a common search for a more abundant life, and in an effort to understand the opportunity of Quakerism today. We have sought to understand what Friends in the past have meant by the Inner Light and to experience its working in our lives. Through our thinking and worshipping together we are convinced that such a conference as this is of definite value, and we hope that many other groups of Friends will meet in a similar way.

"Throughout the conference expression has been given to the concern that we dedicate ourselves completely and joyfully to do the will of God. If we would approach sanely the tasks ahead of us, if we would find life significant, if we would be like Jesus, then there must be no reservations and no faltering unwillingness in our determination to do whatever the will of God may involve for us. We trust that

through unfailing devotion we may help establish the kingdom of God among men.

"We recognize also that Friends should act fearlessly in an effort to meet the appalling needs of today; and we hope that thought will be given to the development of testimonies which shed light upon the best method of solving the difficulties of our economic, social, and international life to bring out of our present chaos and confusion a living, creative, social order.

"We leave this conference encouraged by the strength that has come to us in the deeper moments of our life together; we need this strength to accomplish great tasks. A realization has come that we must not allow our experience here to satisfy us, but that it is another step in the continued growth necessary for the achievement of Christian Character."

Crescence Wood of Iowa Yearly Meeting served as chairman of the Message Committee. Further details of the conference will appear in the Young Friends number of THE AMERICAN FRIEND for September 8.

Would Abolish Slavery in Abyssinia

THE visit to Abyssinia of the mission under the leadership of Lord Noel-Buxton has attracted world-wide attention and his report, which, it is understood, is in the possession of several governments, will doubtless have a far-reaching effect upon public opinion. Abyssinia is the greatest independent African state in the continent, peopled, it is estimated by 4,000,000 Abyssinians of Semitic origin and 6,000,000 Africans. But the Emperor of Abyssinia has never made any secret whatever of the fact that the social, economic and ecclesiastical fabric of Abyssinia reposes upon slavery. Authorities with great knowledge of the country estimate that the total number of slaves must exceed 2,000,000.

When Abyssinia entered the League of Nations in 1924, she was allowed to do so only after signing a document in the most explicit terms pledging herself to bring about the abolition of slavery. From time to time the Anti-Slavery and Aborigines Protection Society had circulated correspondence with the Emperor, designed from its inception to lead up to a def-

inite plan for abolition, and it was in pursuance of this objective that Lord Noel-Buxton and his party went to Abyssinia at the invitation of the Emperor Haile Sellassie, "King of Kings, Conquering Lion of Judah, Chosen of God." It is clear that the work of the mission has been eminently successful for the Emperor appears to have adopted all the recommendations made to him, as a means of securing ultimately the abolition of slavery in all its forms.

The following are the main features of the proposed reforms. In the first place, the Emperor proposes to make a registration of all slaves throughout the country. This will be done by the creation of an Anti-Slavery Department, whose duty it will be to make the register and then proceed with the work of abolition. The Emperor has undertaken that every slave, as he or she is set free, shall be given a manumission certificate so that it should be impossible to re-enslave a man liberated. The Anti-Slavery Department will also be under an obligation to see that all children are in fact born free and not, as hitherto, to find themselves enslaved from their birth. In addition to the foregoing, Lord Noel-Buxton seems to have surprised the local community in Addis Ababa by obtaining from the Emperor a written undertaking to attempt to bring about total abolition within 15 to 20 years.

It is of course impossible for public opinion to acquiesce in the postponement of complete emancipation for 15 years, and every effort must be made to assist the Emperor in securing freedom for the slaves by an earlier date. But at the same time it must not be overlooked that the opposition to this Reforming Emperor is a very strong one. In the first place, his subordinate rulers or *Rasses* are powerful persons and will not readily acquiesce in the liberation of slaves, by which several of them would lose at least 15,000 slaves. The *Rasses* will almost certainly find any opposition they make supported by the Church. The religion of the Abyssinian is mainly of a Coptic order and the services of the churches and the maintenance of the priests depend almost entirely upon their ownership of slaves. A further difficulty is that Abyssinia, although a wealthy country, is almost a closed land, the Abyssinians being very jealous of any white emigration. But it does seem clear that Abyssinia has definitely taken the road to reform. Everybody believes that Haile Sellassie is sincere, the only doubt being whether he has the power to carry through what after all is for him a larger measure of reform than was attempted by Great Britain, when in 1833 she decided to abolish slavery throughout the British dominions.

J. H. H.

The College and World Affairs

BY ARCHIE M. PALMER

A TEST of the worth and usefulness of a college, a justification which we may offer for its existence and for the demands it makes upon the public, is found in the benefit which is derived by the individual student, not for selfish ends, but for the rendering of public service of the highest order.

The first college to be founded in the United States was designed to develop character, foster learning and train educated leaders for church and state. This conception—this emphasis upon training in civic affairs—has persisted through the years, and the influence and service of the college have notably expanded. There has probably never been a time when world affairs have been of more importance to Americans than during the years which have elapsed since the Great War. The world has been undergoing a readjustment upon which hinges the entire future and well-being not only of this nation but of all nations. No country occupies a position of isolation any longer, least of all the United States, which has come to assume such a dominant place in the international scheme.

In a Commencement address delivered this past June, Newton D. Baker expressed the view that "liberal and educated American youth, not conservative old age, will supply the needed energy and force to meet the country's economic problems; youth will eradicate the religious, racial, and national prejudices held by the present generation." Have the colleges accepted this challenge? In the opinion of the writer they have. Both in the curriculum and through a variety of other campus activities the college youth of today is acquiring a knowledge of world affairs and a habit of thinking along international lines.

The realization of the value of including in the college curriculum courses on foreign affairs and on international relations has in recent years manifested itself in a great variety

of offerings in those branches of learning which in any way have to do with international questions. The spirit of objective inquiry into the great problems of the modern world underlies most of these courses. The ideal and intent of such instruction is to develop scientific interpretation rather than to promote political convictions.

The number of offerings varies from a single course or two in some of the smaller colleges to as many as one hundred in several of the large universities. Among the titles of these courses we find such as "International Relations Before 1914," "Pan American Relations," "The Contemporary World Community of International Problems," "Studies of Problems Before the League of Nations," "Hispanic American Civilization," "Current International Politics," "The League of Nations," "Experiments in International Organization," "Labor Problems and Policies Abroad," "Foreign Banking Systems," "Village Schools in Foreign Lands," "European Education," "Latin American Education," "Comparative Education," and many other titles quite as suggestive. Through these courses a new approach to the study of world affairs and of current problems in history, economics, and the political and social sciences is being cultivated, and a broader view is being taken of the aim and purpose of a liberal education.

In a survey the World Peace Foundation has just completed of the courses on international and world affairs given in the undergraduate colleges of the country, it was found that more than thirty-seven hundred semester courses dealing with international affairs in some aspect or another were offered during 1930-31. These courses embraced about two hundred thousand classroom hours of undergraduate instruction devoted to this new orientation of our American economic, cultural, and political life.

Comparatively few colleges of undergraduate rank in the entire country were discovered which did not offer some instruction in international affairs. The major exceptions were technical schools and theological colleges. To this impressive total of undergraduate instruction there are to be added the extensive offerings in this field by post-graduate faculties which in the past few years have grown enormously, not only in the privately endowed universities but in state universities as well.

The field of international endeavor and accomplishment is as wide and as diversified as human activity itself, a situation clearly reflected in the curriculum offerings. The study and teaching of international affairs is no longer confined, as was the case a decade or so ago, to political scientists located at the larger universities. Teachers of economics, geography, commerce, sociology, philosophy, biology, and public health in practically every type of college are now becoming increasingly aware of the ramifications of their subjects into the international field, and the college curriculum has changed and is changing in response to this new influence.

The full significance of these developments becomes apparent only when one recalls that a generation ago courses dealing with international affairs hardly figured at all in undergraduate instruction in the American colleges, and that in the graduate faculties they could almost be counted on the fingers of one hand. Even the content of the courses in the history of foreign countries has been largely changed, the emphasis being shifted to correspond to the new interest in contemporary problems.

The colleges are not content merely with giving an opportunity to their students for an understanding of world problems through the regular curriculum offerings. There is also a conscious effort on the part of administrative officers and faculties to bring to the college campus men who are able to interpret such questions to the student body. Several hundred colleges and universities each year invite both American and foreign specialists to deliver special lectures and to conduct discussions on various phases of international relations.

Not only are distinguished outsiders employed to bring fresh impressions from the field, but addresses on world affairs are also frequently given by qualified faculty members. These lectures and addresses are given both on the campus and in the community served by the college. At several colleges special endowments have been established for providing free public lectures on world peace.

A group of Mexican teachers, through the aid furnished by one of the California colleges, has been enabled during the summer sessions of that college to make a special study of the English language and of the methods of education found in the United States. A gratifying increase of friendly understanding and a growth of personal friendships through educational cooperation has resulted from this enterprise.

INTERNATIONAL EXCHANGE OF PROFESSORS

Another influence in promoting a more sympathetic understanding of international affairs is the exchange of professors. In some universities exchange professorships with institutions of higher learning in foreign countries have been established whereby foreign scholars have been brought to the United States for periods varying from one month to a year. These scholars have been made available for lectures at other institutions and before civic groups and other organizations interested in analyses of public affairs by men with a foreign viewpoint. Many institutions have benefited greatly from the visits to Europe of groups of professors and students under the auspices of the Carnegie Endowment for International Peace.

Another very significant movement is the international exchange of students, involving in many instances scholarships and other financial assistance. This effort to promote world friendship is engaging the earnest attention and the best

efforts of many far-sighted individuals, foundations, colleges and universities, and other institutions. Dominating ideas behind foreign study opportunities for American students are to make it possible for America to broaden her horizon and to promote international good-will through a better mutual understanding between the United States and foreign countries. Similarly foreign students who come to the United States are enabled to observe and to learn at first hand American culture and American educational methods. Their presence on the college campus tends very effectively to combat national and race prejudices which grow out of limited experience.

A valuable contribution is also being made through the activities of International Relations Clubs, which are now to be found in two hundred college campuses. The purpose of these clubs, which for nearly a decade now have been sponsored by the Carnegie Endowment for International Peace, through its Division of Intercourse and Education, is "to stimulate and encourage the habit of serious and intelligent thought along international lines in the hope that it may become a life habit." The Endowment gives advice to the clubs, outlines programs when desired, supplies a fortnightly summary of international events, sends lecturers, and in every way makes the clubs feel that they are linked together in a movement of vital importance to the peaceful progress of the world. In addition, regular instalments of selected books and pamphlets on international questions are sent out each year by the Endowment to the International Relations Clubs; in this way, the colleges where they exist have been able to accumulate excellent specialized libraries on international relations. Not only does the International Relations Club constitute the nucleus for voluntary study on the part of students of international relations, but it becomes the sponsor, in the institution itself, for the lecturers sent each year by the Carnegie Endowment.

Besides the International Relations Clubs, there are in the colleges many other groups of students who are devoting their attention primarily to the study of world peace and kindred international problems. Departmental clubs and study groups, especially in political science and history, give attention also as part of their programs to international relations, and Y. M. C. A., Y. W. C. A., and Cosmopolitan Clubs frequently devote a considerable part of their programs to international affairs.

The swing of student interest toward the discussion of actual world problems, especially those which came within the scope of the League of Nations, has also expressed itself in the model assemblies which have been held on a number of college campuses during the past five years. In these undertakings, the sessions of the assemblies of the League are reproduced, the constituent states being represented by delegates from different colleges and universities. Not only do these discussions serve to illustrate the broader idea that nations may solve their problems by conference rather than by conflict and to instill a knowledge of the procedure followed in international conferences, but they also familiarize the students with the view-point of the various nations on world affairs. Last year 7,200 students from twenty-four states, representing 178 colleges and schools, participated in these international projects, and the Educational Department of the League of Nations Association, which sponsors these activities, reports a continuous and growing interest in them.

Ten years ago the first session of an Institute of Politics was held on the campus of Williams College, and each summer since 1921 there has gathered at Williamstown a group of eager seekers after enlightenment on international problems of the day. Almost from the beginning the institute idea has been emulated by other groups, and there are now a considerable number of well-established institutes in different parts of the country, functioning upon the same general principles and in several instances attracting as wide interest.

(To be continued)

With Erin on the Sea

BY WILLIAM C. ALLEN

THE *President Harding*, of the United States Lines, glided out of New York Harbor one sunny day of June, 1932.

There were many Irish on board—men and women of near descent from Ireland or born in that land—making the trip of their lives to the old country. You could hear the rich Irish accent at every corner of the decks. There were priests galore among them. All were going to the Eucharistic Congress to be held the following week in Dublin. Your average Irish seem to glory in visiting the old sod. On one of my trips across the North Atlantic I conversed with a shrivelled-up old woman sitting on the steerage deck trying to keep warm in the sunshine. When I asked her how she was getting along she twice replied, "I am ninety years old and am goin' to Oirland to be buried." That answer expressed the Irish loyalty to the Old Country. She was not traveling the great ocean just to meet with her relations; she was going with the happy thought that her body soon would mingle with the idealized land of her birth.

I have met with the children of Erin all over the world. Like the Scotch they prosper outside their native land. But wherever the English language is spoken I have found this difference: The Scotch can be tossed out anywhere and turn up with a marvellous gift for converting shillings into pounds or cents into dollars. The Irish, particularly in America and the British Empire, run municipal politics and control the fire and police departments. The people of the cities where they operate let them do about as they please. Of the two races it is difficult to determine which ultimately attains the most influence or money. My readers can analyze this problem for themselves.

That reminds me: During and for a few years after the Great War we were brought into constant contact with the police departments in many foreign lands. We had to report to these officials as to where we were by night and day, our side trips, and sign up from city to city. Almost all the alien officers were of Irish extraction. They almost invariably had tender hearts for Americans—where is the Irishman who does not have a marvellously prosperous relative in the United States? We always got along very well with those brethren. All that was necessary was to tell them a funny story and their hearts were very open. One day in Australia, when we had signed some papers and I was ill; my wife went to the police station and found the genial, burly alien officer sitting at a

long table contemplating a mass of papers spread out for ten feet or more in front of him. "Well," she exclaimed, "hunting us up, I suppose!" "Yes," he responded, "you are all right, but you would be surprised to know the number of rawscles there are in the wourld!" As a matter of fact we have passed many hours of our lives in police barracks waiting for our examiners, while we would jolly them with tales of American life. Meanwhile we learned how incorrigible crooks can feel perfectly at home in police stations.

Every morning Mass was celebrated in the social hall of the ship. An altar was improvised in one corner of the room and relays of the faithful knelt before it during some three hours of the early part of the day. There is one great thing to be said about our Roman Catholics—they go to church. Unquestionably this helps them to maintain their influence and increase their power. With Protestantism it has not been so of recent years. Our young people, with splendid exceptions, are not adhering to their religious obligations with respect to worship as their predecessors did up to a few years ago. As a consequence the spiritual life which Protestantism must peculiarly depend upon for its existence and influence, is jeopardized.

One day a group of the pilgrims had their pictures taken on deck; there were the pretty colleens with rosy cheeks and graceful forms. There were the men with their unmistakable physiognomies and witty talk. There were the old ladies of massive proportions and determined countenances. One Irishman can make a lot of fun for himself, but when you mass them you get all the fun with compound interest. Two days before reaching Cobh—the new name for Queenstown which has been adopted since the establishment of the Irish republic with the desire to obliterate everything connected with the late Queen Victoria—there appeared in the ship's daily newspapers the following dispatch from Dublin: "Exten-

TRUE TO CONVICTION

The truth, as duty, may be clearly taught;

Its spirit hovers that it may be caught, While motive makes the action's meaning plain;

Conviction here reveals what has been thought;

And happy he who does the things he ought;

For we must meet our yesterday's again.

J. R. W.

sion of hours in which hotels and restaurants may sell intoxicating liquors is provided in Eucharistic Congress Bill issued Saturday night."

I have often been in Dublin and from personal observation can testify that the inhabitants of that frisky and poverty-stricken city are provided with generous accessibility to ardent spirits, accompanied with maudlin results that ought to bring joy to our wet reformers in America. It would appear that the attenders at the Eucharistic Congress of 1932, from all over the world, were to be hospitably cared for with spirituous as well as spiritual blessings.

Finally we reached Cobh. Then all was excitement, the great majority of our passengers gazed upon the rocky headlands and green slopes of their fathers. The finest mountain of huge, new, brass-nailed trunks I have ever looked upon in the Seven Seas was heaved over the ship's side into the tender that came out to meet her. The usual crowd of glib-tongued women with linens, laces and shawls came aboard and eloquently solicited custom. The regulation man carrying hawthorn walking-sticks and shillelaghs, with sad eyes and a mis-understandable brogue, anxiously paced the deck. I have at home a large collection of canes gathered from many lands, also war clubs and a boomerang from Australia, but had never purchased a shillelagh—one of the primitive weapons dear to the Irish peasantry. I bought one and induced a young lady, en route to Germany, to buy another. Afterward when meeting the vendor I remarked, "I got another customer for you." "Yes," he replied, "God bless you!" The blessings of the Almighty are easily poured down upon you by the Irish when you do them a favor—a muttered and lurid reverse can as easily be offered if you happen to irritate them. They are a delightfully spontaneous people.

It was not many decades ago since the working people of the countryside would at the week-end gather in a public house for a social and drinking time. Finally when things became all too quiet, a man would take off his coat, hang it around his waist, let it drag on the floor behind him and say, "Tin o'clock, and niver a fight, won't somebody tread on me coat tails!" As a matter of fact our American Catholics on the *President Harding* were a quiet, temperate group.

Ireland has been a religious country since St. Patrick touched her heart with the fire of his love for Christ. I reproduce these lines from his famous hymn:

Christ be with me, Christ within me,
Christ behind me, Christ before me. . .
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

And here, without reference to race or creed, we all may joyfully unite.

Places Made Memorable by Paul

BY ALVANO C. GODDARD

FROM the Damascus Gate, leaving Jerusalem, not necessarily by the gate as the Post Office and the banks and larger stores, with much of the present city are already outside the walls; we cross the valley and leaving the road that leads east past the war cemetery and the Hebrew University to the Mount of Olives, we round a "hairpin curve" and ascend Mount Scopus. A look back from here is one of the most pleasing and best remembered views of the Holy City. The city is made holy by what its history has given to the world and by its association with the beginning of three great religions; also made holy year by year through the centuries by the devotion of pilgrims, who come here for the peace and blessing of their souls, and to express their faith and their gratitude for what it means to them.

A little further north a fork in the old Roman road which lies a little west of the present well kept auto road, shows where Jesus would naturally have walked when "He must needs go through Samaria," and the left fork shows where Paul was taken out by night under military protection and sent a prisoner to Caesarea.

A party of Friends, Palestinians, English and Americans, going by automobiles to The Yearly Meeting held this year at Brumanna in the Lebanons, detoured across the northern part of the Plain of Sharon and passed in sight of the place that was Caesarea. Only sand hills mark the place today. Having driven further north we rode along the sandy beach and visited Ptolemaeus recalling that Paul tarried there one day when he went for the last time to Jerusalem. At Tyre we were again on the trail of the great apostle, for there his ship was to unload its cargo and he tarried there seven days.

After Yearly Meeting a party of twelve or fifteen Americans, missionaries and Bible students, sailed on a small steamship along the coast of the north-eastern Mediterranean. We missed Antioch where the University of Pennsylvania is digging for facts and particulars of the city from which the good news of Jesus the Christ went out to the Western world. The followers of Jesus "in the new and living way" like Jesus himself and Paul had all been Jews, but at Antioch there grew up a "Meeting" that to the Jews was irregular and unauthorized. The Council of Jerusalem decided to recognize them, but here they got a nickname that stuck, "The disciples were called Christians first in Antioch."

We find in the Bible Lands that our

idea of the word Christian as used in America hardly fits. We count ourselves Christian only when our decision and choice to follow Jesus is the beginning of a religious life. The Near East classifies people religiously from their birth and their young people from their earliest memory are some kind of Christian or Jew or Moslem. A class of twenty-five boys agreed that followers of Jesus are now called Christians, but to the question "Are all the Christians followers of Jesus?" they answered, "No." Then they were asked "Are all followers of Jesus Christians?"; and from many who raised their hands the teacher called on a Moslem Boy, "No!" he answered "I am not a Christian, but I'm a follower."

Our ship soon left the Syrian coast, where the afternoon sun of April 4 had crowned with splendor the snow-capped peaks of the Lebanon Mountains, and the following day we were passing south of Cyprus. The island as we saw it looks mountainous and rough, but these shores have a way of putting their rougher side toward the sea and hiding behind a mountain wall much of their beauty of their fertile valleys.

On the second morning we went on shore at Rhodes, visiting ancient buildings that have escaped much of the destruction of wars that have changed or ruined places that were more accessible

PERSISTENT LIFE

When I have shaken off this dingy clod,
This earthen thing I wear, I shall not die.
I shall push up to beard some bitter sod
With grass an ant may climb to watch
the sky

And stubby fingers braid. Or, I shall give
My breasts to nurse some suckling tree
that cleaves

My cell. Dumb dust shall be content to
live

Again in bark, to find a tongue in leaves.

When I have stepped outside mortality,
This hedge that cowers me, 'twill not be
death.

I shall be all awonder at the free
White towers of heaven and the shining
breath

Of beauty, wind-keen, moving in my face.
Amaze will still me; it will make me
strong

To run and cry, "Oh, God! This lovely
place!

Why did You shut me in the dark so
long!"

LIDA LISLE MOLLOY.

Des Moines, Iowa.

to conquering empires. Toward evening, we passed around the eastern end of Rhodes through the channel where Paul sailed on his way toward Rome as well as on the voyage to Jerusalem in the Twenty-first chapter of Acts. We saw both Cnidus and Cos which Luke mentions and passed near Miletus where Paul had his memorable farewell meeting with the elders of the Church at Ephesus. We were prevented by the darkness from even seeing the isle called Patmos which we passed late in the evening. Our course was winding and indirect, as the islands, like scattered crumbs broken from the loaf of Asia Minor, do not lie in any regular order. So we cruised among these islands made interesting by ancient history and myths, and made holy in the thought of Christians by such records as we find in Acts. Luke, the author of that book, was an ideal historian revealing his presence by the pronoun "we." He names the islands and the port of call in such a way that to a Bible student the names become familiar as streets of his home town. He names his companions and the places from which they come till we are familiar with the names of such as Aristarchus and Secundus of Salonica. It seems that Paul on this good will tour had decided to make it a relief expedition. For doing this, besides the practical and business reason, he chose to have the churches send their contribution by their personal representatives. We may assume that Luke represented his home meeting or church at Philippi, carrying with him their share of the funds raised by Paul for the relief of the brethren in Judea.

We can scarcely appreciate the importance of this journey to Jerusalem with a man like Luke along. He was not only able to give us the Acts of the Apostles from "the day in which He (Jesus) was received up," but two years in Jerusalem and Palestine gave Luke material to write the Gospel according to Luke. No one else has told us of shepherds watching their flocks on the first Christmas. Where would we get the long section of parables such as The Good Samaritan and the Prodigal Son if Luke had never spent two years in Palestine?

When next day we landed at Smyrna we arranged for the railway to send out a special motor coach taking seventeen of us to Ephesus. While much of the mass of ruins of the theatre, made interesting by the uproar of the mob incited by Demetrius and men of like occupation, and ruins of the city in general are not deeply buried, there is at present no systematic excavation going on nor does the place appear to be policed to protect the ruins. The site of the Temple of Diana was not near the ruins we visited, but according to Bedeker's guide

books it is so deeply buried as to be difficult to find. Later, when we were visiting St. Sophia at Constantinople, eight pillars were pointed out which had been brought from the Temple of Diana to do duty in the structure of that ancient church, now a mosque, and in the Historical Museum, large sections of the marble frieze from the same temple were shown.

Our visit to Salonica centered chiefly at the Farm School which is well described as an oasis in Macedonia, but we did not forget that we were still on the field of work of the first great Christian missionary. At Athens we were reminded of Paul and of his first convert in that city as we visited the Acropolis. A few hours of rough sea made Paul's voyage to Rome more real, and although the closing temporarily of the Corinthian Canal made our tracing of Paul's journeys very incomplete, we were impressed with the distance and extent of his travels. His work has been more influential and permanent than the cities and temples of his day. Recognizing that the power was of God and Paul only the chosen vessel, yet from the human point of view, few, if any, names of ancient history can better claim the first place because of the greatness and permanence of his influence upon the world. Without Paul, Luke the beloved physician might never have known of the Great Physician. Without Paul's epistles which were the first of the books of the New Testament to be written, we would have a smaller and much poorer account of the steps in the growth of the Church. Perhaps the needs of the widely scattered groups of the followers of Jesus was one of the ways in which the Evangelists were moved by the Holy Spirit. At any rate there were years in which Paul's epistles were the only New Testament and the other books written after Paul's death often appear to be written to some one person like Theophilus or in the interest of some existing group or class of Christians.

Limitations of time prevented extending the journey to Rome, but the scenes are familiar to many travelers and visits to ancient prisons leave us with a certainty that to ordinary people there is nothing in the prison of itself which would produce and send out a Philipian or a Colossians. Without that Spirit and power of God that revealed Jesus in Paul we would have a different New Testament and no doubt a different Christian Church, if any.

No man who assiduously sets himself to the betterment of the world he lives in, the service of God, and the well-being of his fellow men, has anything to fear from the law of retribution. — W. W. ADAIR.

WOULD STAND FAST TO PROHIBITION

President World Prohibition Federation Urges Continued Faithfulness to Duty

Judged by the publicity given to Wet propaganda the world over, one might easily suppose that these were "the last days of Prohibition." The last word, however, does not rest either with the political Conventions, Republican or Democratic, or with influential men like Mr. J. D. Rockefeller, Jr. Every ounce of effort and every spare cent is being put into the fight to defeat Prohibition in the United States. It is an international battle-royal, staged to create panic among law-abiding citizens in the hope of successfully bringing about a return to the legalisation of the Liquor Traffic. The Wets of the world will be at the Polls in November—and we shall see what we shall see.

Much has been made of the defection of Mr. Rockefeller, Jr., but it is only an instance of what may be expected in any great battle for reform. We are reminded by Mr. Rayner W. Kelsey (Haverford College) in the *Philadelphia Ledger*, that "at the height of the Civil War many prominent men of the North decided that the war was a failure and must be given up. Even the Democratic Party so declared explicitly in 1864. Yet most of the defeatists still believed in the principles for which the North was fighting. They simply felt that the rebellion was too strong for them to warrant a further fight for victory. They were ready to make terms." Like those men, Mr. Rockefeller has not repudiated the principle of Prohibition. History is repeating itself, but just as the battle was won for the slaves, so time will demonstrate a certain victory for the Drys.

Those who grow tired may seek repose or fight on the other side; those who say "the struggle naught availeth" may stand down and let things drift; but let it be known that those that are left will pursue the vision to the end.

Bootleggers and rum-runners may rout the timid but they will never deter the strong. Office-seeking politicians may seize upon Wet support to reach their coveted goals, but the people they fool will see through the game in time. The law cannot be enforced, they say, and yet the very men who say it are those who are seeking the suffrage of the people in order to make fresh laws! It would have been a bad day for America and the world had those who were fighting the Slave Traffic given way to the defeatists. Ah, the divine task of re-

shaping and re-moulding the world is not put into the hands of any but those "strong and of good courage."

The fight is long? It was expected to be long. It is pitched against highly organized and powerful forces? It was decreed to be no scrimmage. There is no easy condition of either winning a victory or conserving it after it is won. The Wets have held to their threat that they would make the United States as wet as the Atlantic Ocean. It is not their fault that America is as dry as it is. They have done their best, and the opportunity of a Presidential Election has set them breaking down the flood-gates of lawlessness and anarchy.

In the midst of it all, we are reminded by the Editor of THE AMERICAN FRIEND that, "The American people as a nation have decreased drinking so much that alcoholism as a disease is a negligible factor; alcoholism death rates have been cut in two; alcoholic diseases generally have been reduced to a point where it can be said that more lives have been saved by Prohibition than were lost by us in the World War; the government's official estimate is that drinking has been reduced to thirty-five per cent of what it was; social agencies report poverty from drink reduced to a negligible minimum; the National Education Association reports that a million children have gone to high schools from homes that would have been unable to send them under pre-prohibition bar-room conditions; industry reports a sober army of producers; competent investigators are not half so eager to blame crime on Prohibition as they were before they started to investigate and found that local politics is the main factor in crime and racketeering." Such are the facts, and the abolition of Prohibition would change all of it. Its retention maintains an improving state of things.

So, Prohibitionists will stand fast to Prohibition;

"Straight lies the road ahead, there's no returning,

On, on! what if another hand than thine

Shall hold thy ploughshare at the journey's end?

God's splendid dawn must somewhere break at last."

GUY HAYLER.

London, England.

The historic sacrifice of Christ on earth was the supreme manifestation in time of something that from all eternity had been in the very nature of God Himself: all through human history God had been taking men's sin upon Himself, enduring it and forgiving it. The Cross was the revelation of God's eternal relation to human sin.—EDWARD GRUBB.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LVII.

AUGUST, 1932

Number Eight

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

EDITORIAL COMMENTS

Real Reduction of Armaments Proposed

A PROPOSAL to the Disarmament Conference at Geneva, from the President of the United States suggesting definite reductions in the world's armed forces, brought a measure of surprise and of hopefulness to those interested in the work of the Conference. The proposal is based on the Kellogg-Briand Treaty, which means that armaments are never to be used except for defense and is "consistent with recent United States policy which seems to be seeking to make the Kellogg-Briand Treaty an effective instrument in world affairs." The Pact should be taken seriously and forms of armament designed primarily for attack be abolished. Since the armaments of the world have grown up in mutual relation to each other, such relativity should be preserved in making reductions, and that in order to afford some appreciable economic relief, armies and navies should be reduced by from one-fourth to one-third. It would include reductions at sea, on land, and in the air. The total estimated saving to the world would be from ten to fifteen billion dollars during the next ten years, two billion of which would be realized in the United States alone.

The proposal goes farther than any other suggestion hitherto officially made in the direction of giving effect to the outlawry of war and reducing the economic burden of maintaining establishments which came into being on the assumption that war was the law of the world. It comes squarely up against the old psychology of war and national safety from the militarist's viewpoint, which idea has been formally repudiated. When it was laid before the Disarmament Conference it was received with guarded approval and moderated by questions from the British and French representatives, but when Signor Grandi announced that Italy would make the United States program her own, the delegates expressed their approval with prolonged applause. The Spanish representative called together a conference of smaller nations, including Poland, Czechoslovakia, Yugoslavia and Roumania—French allies—and this conference through the Polish foreign minister, informed Ambassador Gibson that it found much to approve in the United States program.

It may be that public opinion in the United States will prove to be decisive. A writer for the War Resisters' International of England says:

"Everybody, with the possible exception of a few old generals, old-fashioned diplomats and War Office officials, would rejoice and exclaim: 'What a relief! and what fools we have all been these years to encumber ourselves with such a burden, and to enslave our minds with the fear that burden has stimulated!' What else would happen? Simply this, that being without arms and the means of war, Governments would turn their attention to improving the peace machinery for the settlement of international disputes which in this imperfect world are bound to arise from time to time. . . . Armaments being out of the way it would be necessary to devise a technique for dealing with nations which refused to conform with generally accepted procedure, and insisted on being a law unto them-

selves. Reason cannot be so bankrupt as to be incapable of finding an alternative to the policy of blowing out people's brains."

The experiences of recent years have again demonstrated that there is no security whatever in armaments, that the sense of insecurity grows as armaments become more powerful, and that the limitation of armaments does not give security, but makes worse the position by encouraging dishonesty. It is becoming increasingly clear that, from whatever point of view we look, total disarmament is the line of maximum security. "So powerful have the instruments of war become that the risks of armaments are infinitely greater than the risks of disarmament." If security lay in armaments the nations of the world would be more secure today than they have ever been, for they are spending together something like four billion dollars per year on the instruments of destruction, and yet security has not been attained. Fear haunts the nations as never before, beclouding the mind and making rational decisions almost impossible. A determined move toward disarmament shared in by the more powerful nations of the world, a movement of such proportions as to claim the attention of thinking minds among the nations, a forward step that would reduce the costs of "preparedness" by one-third, will be worth all the effort required and prepare the way for a greater step toward the goal of mutual understanding and security, of world brotherhood and universal peace.

How Peace Testimony Shines Under Strong Testings!

THE following incident comes from a letter written by Lois S. Vaught who is teaching in Friends High School, Chungking, China. Lois and Arnold Vaught served the Chicago Meeting before being sent to China by the Friends Service Council of London Yearly Meeting a little over a year ago.

One of the influential generals of the district, whose son is studying at Wen Fung T'aiis, was highly pleased at his son's progress and wanted to make a present to the school. This is what he sent: two excellent rifles and a hundred rounds of ammunition! The general wanted his son and his son's friends to feel safe; consequently he sent the best kind of protection he knew. The school and Yang Fang-lin, the principal, were faced with the problem of a wise disposition of the gift. Keep it and use it as intended? Never! Sell it and use for school purposes? This was tempting indeed. Or should the gift be returned to the donor? The thought of selling it was attractive. There is a big demand for guns and ammunition out in West China. These would bring at least \$100.00, perhaps even \$200.00. What school would not be delighted to have such a sum unsought and unexpected with no strings attached? Books and magazines for the library, more equipment for the science laboratory—even planning such things was fun. But in the midst of such planning, Yang Fang-lin's Quaker conscience spoke sternly. "It would be dirty money; and when you thought of that, you could never enjoy those books or that science equipment."

So rifles and ammunition were returned to the general.

Yang Fang-lin thanked him for his thoughtfulness and his generosity, but explained that a Friends school could not accept such a present since Friends in general, the headmaster, and all connected with the school believe that protection lies not in guns and ammunition, but in the spirit of love which they hold sacred and which they try to promote.

On Allowing Pacifism to Prove Itself

THOSE who are committed to the rule of preparedness and force in international relationships, often seek to put pacifists in a hole, so to speak, by asking what they would do in such and such a crisis. Ignoring the terrible havoc and confusion which their own system has wrought, the militarist assumes that the way of the pacifist would bring unprecedented disaster. As a matter of fact, he demands entirely too much of the pacifist, who may well reply after the manner of the following words written by John Haynes Holmes in *Unity*:

"The world is run on militaristic principles. It is well to remember this when discussing the question of the practicability of pacifism. Why should pacifism succeed if it is not allowed to establish itself and thus work its effect over that long period of time which is essential to the success of any fundamental policy? 'What are you going to do about Japan,'

says the militarist tauntingly to his pacifist friend? But why should this question be asked at this late hour of Japanese history? Why should the pacifist be challenged to meet a menace, to clean up a mess, which is the direct and inevitable result of two generations of militaristic policy? The pacifist could have handled this problem without the slightest difficulty if he had been placed in control in the beginning. He would have taught the awakened Japanese the folly of arms; he would have saved them from the madness of industrialism; he would have protected and nurtured the Japanese culture and thus shut out the fatal influence of westernization; he would have begun early to work out constructive and fraternal solutions of Japan's population problems. The pacifist, in other words, had he been the statesman in control of international relations over a period of sixty or more years, would have produced a very different Japan from the one which is now enacting the familiar drama of imperialism which she has learned so well from the West. The same thing holds true of Europe in 1914, or of any other vast crisis of our capitalistic and militaristic world. Pacifism cannot prevent an explosion for which militarism has piled the dynamite and laid the fuse. But pacifism would never have piled this dynamite, and never have laid the fuse! In other words—to change the figure!—pacifism has a right to be given charge of the case before the disease has worked its havoc and thus brought the patient face to face with death. Even so, this physician (pacifism) has the only remedy which can save the patient, if he can be saved at all. But he refuses to stake his reputation on such a chance. Most respectfully but emphatically he asks that he be called in and given control at the start. Then he will guarantee his cure."

THE PSYCHOLOGY OF CHINESE-JAPANESE RELATIONS

BY GILBERT BOWLES

A FEW years ago Dr. H. A. Miller, then of Ohio State University, compiled some very valuable material on the psychology of conflicts between various groups facing economic, social and racial issues. The book, which is entitled: "Races, Nations and Classes," marked a decided advance in the scientific recognition of the fact that in struggles between races, nations and classes the new mental and emotional attitudes thus created become factors of very great importance, often more difficult to deal with than the original questions at issue. Drawing his illustrative material from a wide range of possible sources, Dr. Miller shows that in times of racial conflict and international friction, as well as in periods of internal class struggle, mental attitudes are created which require in the new circumstances new standards of judgment, for by the ordinary standards of judgment no satisfactory solutions are possible.

Dr. Miller shows that in times of group conflict the new mental and emotional attitudes vary with the relative degree of conscious power or advantage over the situation being faced. One may turn to the Japanese people for illustrations of the different attitudes which are brought into play in facing different situations. In relation to past anti-Japanese movements on the Pacific Coast, the Japanese people have felt themselves to be the aggrieved party, and this attitude has shaped their emotions and policies. Con-

This is the substance of an address given on May 13th in Tokyo at the Tokyo Pan-Pacific Luncheon Club. The Chairman on the occasion was Prince Takuyama, President of the House of Peers and among those present was Mr. M. Nagai, until recently Vice-Minister of Foreign Affairs of the Japanese Government.

trast these emotions and attitudes with those shown toward the Koreans at the time of the Independence Agitation in 1919, when the Koreans felt themselves the aggrieved party. I do not imply similarity as to the ground of complaint in the two cases; I merely wish to call attention to the fact that in the emotional and thought life of the same people under different circumstances different emotional attitudes do emerge. For another illustration of this important fact one may turn to India. In relation to Great Britain, the Indian people feel themselves to be the aggrieved party, and are accordingly seeking world sympathy against the British, who are recognized as having political, military and economic advantages. But in relation to Burma, India is the strong power, opposing Burma's desire for separation from India. It has not been long since there was a riot in Rangoon, where the weaker Burmese people were struggling against Indians with their superior economic power.

I should like now to turn to some questions concerning the psychology of Chinese-Japanese relations. The first question is this: What proportion of the present Chino-Japanese conflict is inherent in the fundamental purposes and demands of the two nations and what proportion is emotional, growing out of mutual misunderstanding as to what the two nations really want, or expect to achieve? If we assume the total pressure of the Chino-Japanese struggle as 100 per cent, what per cent represents the actual difference in the predominant viewpoint of the two peoples, and what per cent represents the emotional conflict growing out of the past decades of contacts, with partial failures of each to understand the other? Attempts to answer this question would be hopeless, but I am convinced not without value. It is sufficient for practical purposes to grant that even 5 per cent of the conflict is emotional. Personally I am convinced that the emotional element resting on mutual misunderstanding is very large.

In the Spring of 1930 I spent one evening in Peiping with a well known Chinese educator. I listened most of the evening to his interpretation of Japan and the Japanese people. Near the close of the interview I said in substance: "The Japanese whom you have been describing are not the Japanese whom I have known through the past twenty-five years. They are not the Japanese whom many of my foreign friends in Ja-

pan have known for the past, twenty, thirty or forty years."

In a somewhat similar way, when I hear, as I often do, Japanese dwell at length on the weaknesses of the Chinese people, I have sometimes said: "Well, your interpretation of the Chinese people is quite different from that of many of my friends in China—Irish, Danish, Scotch, British and American—who have lived in China for twenty, thirty or forty years, speaking the Chinese language and knowing intimately both the weakness and the strength of the Chinese people, mingling with them in fellowship and helping them in all the experiences of life. These friends know the Chinese people in their own environment, from childhood to old age. They know them in poverty, pestilence, fire, banditry it may be, as well as in floods and famines." I am glad to say that some individual Japanese give evidence that they really know the Chinese people. When I find a Japanese like that I usually find a different attitude toward the whole realm of Chino-Japanese relations. I am sorry, however, that this is not the general impression which one gets from most Japanese in various parts of China, and it is not the impression which one gets in reading the common presentation of the case which for the past months Japan has been presenting to the world against China.

One may make this comparison: Within the past twenty-five years difficult and irritating questions have arisen between Japan and America. But happily, in all these difficulties there have been many influential Japanese who have kept in close touch with their old American friends, both in Japan and America. In like manner many Americans in respon-

sible positions have continued their exchange of friendly letters, telegrams or personal conversations with Japanese friends whom they trust. Who can tell how many American-Japanese crises have have been safely passed because of the existence of mutual confidence based on real friendships, some of them extending over many years? One may mention the intimate friendship between Viscount Kaneko and Theodore Roosevelt, a friendship which, dating from Harvard days, rendered great service on many important occasions.

Happily, in Chinese-Japanese relations there are some friendships resting on real acquaintance and character confidence. But are they not painfully few when it comes to facing present and future Chinese-Japanese relations and problems? Is this one reason why one gets such different impressions of the present Chino-Japanese conflict in Shanghai and Manchuria from what one gets in Japan? There are other reasons for this difference, one of which is that Tokyo is far separated from the scenes of recent disturbance. This latter fact was vividly impressed upon me on the day our return boat from Shanghai landed at Kobe. Seeing in the newspapers a notice that one of the Osaka Department Stores had an exhibit of the recent Shanghai Incident, I stopped to see it. Having come directly from the sorrow, grief and indignation of the Chinese people over the devastation of Chapei and Kiangwan—where the Japanese members of our visiting group agreed the devastation was as complete as that of the burned portions of Tokyo at the time of the Great Earthquake and Fire—I felt the emotional contrast when I saw the throngs of Japanese people passing in to

the sound of music, viewing the large illuminated pictures of the burning portions of Shanghai. I do not mean that the Japanese people were rejoicing over the devastation in Shanghai, but evidently the Shanghai Incident meant something very different to the two peoples. This difference is only one phase of the psychology of the present Chinese-Japanese situation.

I believe that one could show that each of the two nations, China and Japan, manifests at the same time emotional elements and thought attitudes which belong both to groups which feel themselves aggrieved and, in other departments of life, to groups conscious of certain powers and advantages. It is well known that in the potential and actual use of her military force, Japan is conscious of strength, and in this sphere desires no outside interference. But when she faces the anti-Japanese propaganda and the boycott in China, she is conscious of disadvantage, and desires world understanding and sympathy with her sufferings. The Chinese, on the other hand, have been conscious of military insufficiency, and hence, for what they suffer from Japanese arms, desire world sympathy and help. But in the use of anti-Japanese propaganda, at home and abroad, with the boycott in hand, they feel that they have deadly weapons which they are not eager to have come under the ban of world opinion and international action.

These are only a few of the thoughts which arise as one attempts, at great disadvantage, to think one's way through some of the problems of the psychology of Chinese-Japanese relations.

30 Koun Cho, Mita, Shiba,
Tokyo, Japan.

THE PSYCHOLOGY OF PEACE

BY HORNELL HART, *Professor in Bryn Mawr College*

(A radio broadcast over WIP, February 21, 1932, here slightly abbreviated)

WILL Europe be a battlefield again, within this decade or next? Will slaughtering armies march and counter-march in Asia during the next few years? Will America teeter again on the brink of a vast and hopeless world catastrophe?

Answers to these questions hinge partly on world markets, tariffs, war debts and reparations. Partly they hinge on politics. But, above all, the outcome depends upon psychological factors.

If we want peace, we must first understand the psychology of war. What is it that makes the nations concentrate their energies in these vast and terrible efforts

to kill and destroy each other? It happens this way. Nations have interests which keep expanding—their populations, their commerce, their foreign loans, their sources of raw materials, their travelers into foreign countries, all reach out wider and wider. But, as each country thus expands, its interests come into conflict with the growing interests of other countries. Two different nations want the same oil fields, or want to sell their cotton cloth in the same foreign country, or want to control the same railroad. The rivalry brings disputes and clashes. Each country sees its own side of the case so clearly that it feels the other country must be unscrupulous,

wicked and even diabolical not to give in. A dramatic episode explodes the gathering forces of suspicion and resentment: as, for example, when the sinking of the battleship Maine set Spanish War sentiment aflame, or when the shooting at Serajevo set off World War hatreds, or the torpedoing of the Lusitania brought to a climax American sentiment for entering the war, or when the explosion on the Manchurian railway last fall brought Japanese invasion.

Once the opposing hatreds are unleashed, they intensify each other. Each warring nation regards itself angelic and the enemy as devilish. Every evil story about the enemy is believed eagerly; but

to doubt the noble purpose of one's own country becomes treason.

Before the World War, America had a creative partnership with Germany, as with other nations. Our industries busily manufactured goods to exchange for German products. We enriched our culture by playing the music of her composers, by traveling through her cities, by sending students to her universities. She profited by American inventions; we profited by German inventions. Her sons and daughters became bone and sinew in the new race of Americans. Then, suddenly, each nation began to use its energies to destroy the other. We refused to listen to German music or even to the German language. We believed outrageous lies about German atrocities. We decorated as heroes the soldiers who showed skill and daring in killing Germans. We turned from creation to destruction, from comradeship to hatred, from progress to a relapse into barbarism.

This change from creative partnership to mutual destruction is wholly irrational and insane. It does not achieve the purposes for which it slaughters and destroys. In the World War, what were the purposes of the chief participants? The Czar's government and the French fought to prevent German and Austrian invasion, but both France and Russia were invaded and widely devastated; the Czar's government was obliterated forever from the face of the earth. Germany fought to deliver herself from an iron ring of enemies and to establish her place in the sun by building up a far-flung empire. Germany had her empire torn from her, her wealth destroyed, her industries bankrupted, her babies starved, her youth slaughtered, her future darkened for decades, if not for generations.

Great Britain fought to prevent the invasion of Belgium and to preserve the prosperity of her empire against the German navy. The German navy has been destroyed, but so was Belgium, and the prosperity of the British Empire has suffered from the effects of the war a series of staggering blows. The United States fought to save American lives, to avoid paying tribute to Germany and to make the world safe for democracy. But by entering the war we sacrificed tens of thousands of American lives, we invested 20 billions of dollars in bad war debts, and we laid upon ourselves a tribute of a billion dollars a year to care for the human wreckage which war made out of our veterans. As for making the world safe for democracy, the era since that struggle might well be called the age of dictatorship.

When we confront the realities of past wars, we make a momentous discovery. No one nation, and no small group of nations, have been the makers of war; and

no nation has been consistently and wholly a defender of peace. But in every nation there are a few war-makers who are a menace to the safety of the world. In Germany, at her height of power, there were war lords who plotted conquests. In Japan today there are some leaders who seek to dominate Asia by force of arms. In Great Britain in the past some leaders have sought to subjugate and exploit great empires in Egypt, South Africa and India. Even in the United States there have been a few munition makers, a few army, navy and militia officers, a few newspapers, and a few belligerent citizens, who have wished to embroil us in wars of conquest and oppression, and who have wanted to extend our military power widely over the earth.

WAR CAN'T BE ENDED BY WAR

What shall we do to defeat the purposes of these destroyers of civilization? One thing is clear: if we want peace, we shall not seek it by *making war on the war makers*. Back in 1917 we tried that. It didn't work. We were going to deliver the German people from their imperialistic war lords. We won a military victory, but as a project to bring peace that war was the world's supreme failure. The hatreds left by that war are smoldering sullenly all over Europe. The armaments left by that war are crushing the taxpayers of the world. The debts and reparations left by that war are helping to hold the world down in the deepest depression of industrial history. No sane and intelligent person who remembers the events of the past fifteen years will urge making war in order to bring peace in the Far East—or anywhere else.

What shall we do then—let the war-making minority destroy the civilization of the world? Not while courage, intelligence and idealism still live! Peace *can be won and preserved* if the leaders of the great peace-loving majority in the world will cooperate to frustrate the war-makers.

That cooperation has already begun. It has made encouraging progress. Most of us wish that the efforts of the United States and the League of Nations to check the disaster of war between Japan and China had been more completely and promptly successful. But the achievements in this crisis should be compared, not with perfection, but with what happened in 1914. It is now five months and three days since September 18, when an explosion on the South Manchurian railway tracks near Mukden was followed by immediate Japanese invasion. Since that date, Japan has overrun Manchuria, and has launched her attack on Shanghai. But the United States, and the rest of the world through the League of Nations,

stand united for peace, and are exerting increasing pressure for cessation of hostilities and a just settlement.

Compare this with the World War in Europe. What had happened by December 1, 1914, when five months and three days had passed since the murder of Archduke Ferdinand at Serajevo? At that time, for lack of a League of Nations and of world will to peace, ten nations had declared war on one another; Belgium, France, Prussia, Russia and other countries had been invaded, and a dozen great battles had been fought on widely separated fronts. Regretting deeply, as we must, that actual war has broken out in the Far East, let us thank the peace machinery built since 1918 that the war-makers have not been able to plunge the world into new death-throes, and let us take courage to play each our part in carrying forward the struggle toward peace.

ANTIDOTES FOR WAR

In that struggle there are six aspects to which we may make our contribution:

The first antidote for the vicious circle of war hatreds is determination to achieve dispassionate understanding between nations. To get dispassionate understanding we need above all things to insist upon hearing both sides in international disputes. Especially we need, when our own country is involved, to hear fully and without antagonism the side of our opponents. In the present issues of world peril, we need to try with all earnestness to understand clearly the attitudes of the Japanese, the French and the Russians, as well as the attitudes of other nations.

The second step in the campaign to break down war psychology is like unto the first. We must have full, frank, impartial and searching publicity about the forces which make for war. Let there be no hypocrisy, no under-cover pressures, no fraudulent propaganda. The whole world must know the truth about what is happening in the world arena—truth undistorted by hatreds or by greeds. At the strategic points of the world there is now a fine body of publicists as history has even known, ready to tell us the facts. Our part is to keep demanding those facts, and to grasp them as they come.

Third in the campaign for peace must be the concerted determination that no aggressor shall be allowed to profit by conquest. Secretary of State Stimson has enunciated that principle in a note to Japan. The League of Nations has taken a similar position. War-makers must never be allowed to gain by their ghastly business. And that should apply to munition makers as well as to war-like governments.

Nature herself works with us to pre-

vent ruthlessly aggressive war-makers from winning the spoils of war in our modern world. Japan fights to secure herself against being disturbed in Manchuria, to break down the boycott which is strangling her trade in China, and to extend her sphere of influence on the continent of Asia. But profitable commercial relations under modern conditions depend vitally upon goodwill, upon mutual faith and confidence, upon financial credit. Civilization itself is founded upon these intangibles—upon trust, goodwill, mutual service, and financial credit. Our present depression is the outcome to a great extent of our loss of these essential intangibles in world relations.

Fourth in the peace program should be continuous pressure to bring home to the

war-makers the aversion of the civilized world toward military aggression. Moral force works slowly, but it *works*. Those who seek to promote their private or national policies by bombing defenseless women and children, and by breaking ruthlessly their own solemn promises, must be made to realize that their acts make them moral outcasts.

Fifth, we must steadily refuse to be infected with the war insanity. We must consistently and implacably resist the forces which would draw us into the maelstrom. Provocations have arisen and will continue to arise. Because a maniac strikes one in the face is no excuse for becoming a maniac.

Sixth, we must refuse absolutely to cooperate or connive in the activities of

the war-makers. Let no munition maker be permitted to supply war materials to any aggressor nation. Let all the world refuse to be partners, in any way, shape or form, with the forces which are tearing at the foundations of civilization.

Peace is not a negative thing: it does not mean merely refraining from slaughter and destruction. Rather it is the positive achievement of creative cooperation. We think of peace too much as a remote goal, to be attained at some future time by the world as a whole. That is wrong. Peace can be attained right now, in the life of every individual who is willing to learn to live in creative companionship with his fellows. No world cataclysm is able to destroy that peace, when it is truly attained.

VOX POPULI AND MR. HENDERSON

BY BERTRAM PICKARD

IT has been all too often said recently that the Disarmament Conference is dead and that public opinion has ceased to care about its fate.

Neither proposition is true. But if there exists a danger of deadlock or breakdown, at Geneva, we believe and pray that such danger will be averted by organized opinion, acting internationally and within each nation, not at random but in accord with well conceived policies.

A highly significant lead was given in this direction on Monday, June 13, at Geneva when a large and influential deputation representative of some thirty international organizations were received by the President of the Disarmament Conference (Mr. Arthur Henderson).

The deputation resulted from joint action on the part of the special Disarmament Committees that have been set up respectively by (1) the Women's International Organizations, (2) the Students' International Organizations, (3) the Christian International Organizations, and the International Federation of League of Nations Societies—all of which Committees took part in the great demonstration of public opinion before the Disarmament Conference on Saturday, February 6. With these groups was also associated the International Conference of Disabled Soldiers and Ex-Service Men (C. I. A. M. A. C.).

The deputation had a double purpose in view.

First, Madame Clara Guthrie D'Arcis presented Mr. Henderson on behalf of the organizations concerned with a beautifully bound copy of "Vox Populi" a book in which the speeches of February 6 have been memorialized, and to which

book Mr. Henderson has himself contributed a personally signed Foreword. The presentation of the book was accompanied by an address in which were recalled the outstanding features of the demonstration of February 6 and which contained also a warm tribute to the important part Mr. Henderson has played in stimulating opinion favorable to disarmament.

Following the presentation of the book, Monsieur de Watteville, Geneva representative of C. I. A. M. A. C., read on behalf of the various organizations concerned, a Declaration in which the present anxiety of public opinion was emphasized together with the urgent demand that the Conference should on no account adjourn without first having taken definite steps toward achieving a result which, in the opinion of the deputation, should at least comprise (a) a substantial reduction of the national land, naval and air armaments; (b) the abolition of the most aggressive weapons; and (c) the rigorous control, if not the suppression, of the private manufacture of, and traffic in arms.

But what gave special importance and significance to this occasion was not merely the warmth of Mr. Henderson's response—Mr. Henderson has maintained throughout his Presidency the most cordial and encouraging relationship with public opinion—but the fact that the President broke his long maintained self-denying ordinance of strict neutrality, and joined hands with the people by virtually associating himself with the greater part of the minimum program for the Conference, put forward by the deputation.

With regard to the deputation's de-

mand for an immediate substantial reduction of all armaments, Mr. Henderson was in hearty accord, saying:

"There is no longer anyone who believes that mere limitation of armaments at its existing level would be a tolerable result. Reduction, drastic and universal, is what the opinion of the world now imperiously demands."

No support here for the terribly inadequate plan of an arms truce should such be proposed from any quarter.

In the valuable summary Mr. Henderson gave of the work of the Conference to date, he ventured the opinion "that when the politicians have cut away from the reports of the Commissions those parts which are irrelevant to, or inconsistent with, the resolutions upon which the delegations unanimously agreed, they will find that the remainder gives them more help than they might think, in drawing up the list of 'offensive' weapons to which Qualitative Disarmament should be applied."

Mr. Henderson very properly refrained from joining in the chorus of criticism against the experts. But, if his reference to their work was diplomatic, we are entitled to draw an important logical conclusion from his words; namely, that in his view the fact that the experts went outside their terms of reference by challenging in part at least the very principle of "qualitative disarmament" need not deter the statesman from adhering to a method already agreed upon.

As to the application of the "qualitative" method, Mr. Henderson was careful to say that this will depend upon the decisions of the governments composing the Conference, but, as in an earlier part of his speech when referring to the Simon Resolution of April 22 (by which the

principle of qualitative disarmament was approved) he says that "we believed a great step forward had been taken," and further that "we are still entitled to hope that those Resolutions laid the foundations upon which we might solve many of the most acute political problems with which the Conference is faced," it clearly follows that Mr. Henderson is still personally convinced that qualitative disarmament (i. e. the singling out of certain categories of weapons for abolition or internationalization) is one of the most effective approaches to disarmament.

With regard to the deputation's third demand, namely, for the rigorous control, if not the suppression, of the private manufacture of armaments and of all

traffic in arms and munitions, Mr. Henderson was categoric in his support.

"No one doubts," he said, "that the system of private manufacture is, as the statesmen who drew up the Covenant in 1919 solemnly declared, 'open to grave objections.'"

"No one can fail to feel," he continued, "how strange is the paradox that some men should make private profit out of the machinery which may bring death to thousands or even millions of their fellow men, perhaps even of their fellow-countrymen. . . . That is the kind of paradox against which the conscience of mankind is in revolt."

"I cannot believe," he concluded impressively, "that the present Conference will separate without having taken effective steps to deal with the grave evils of which the Covenant spoke."

Finally Mr. Henderson made an urgent appeal to public opinion.

"I hope," he pleaded, "that at this grave moment you will redouble the efforts you have made. I hope you will make your rulers understand that they cannot go too far for the peoples whom they rule in getting rid of the bloody machinery of war and in promoting that cooperation of the peoples by which alone the future of our civilization can be assured."

Mr. Henderson's speech was a great-hearted response to the voice of the people by one who with specially heavy responsibilities is determined not to falter in his herculean task.

It rests with all of us who have the cause of disarmament at heart—and not least the Christian Churches—to give a worthy reply, not in words only but in acts, to the President's appeal.

June 15, 1932.

NATIONALISM AND THE KINGDOM OF GOD

BY W. BRUCE HADLEY

A Sermon Preached on International Goodwill Sunday, May 15, 1932

THE religion of nationalism is a supreme rival of the religion of Christianity. It is a rival in numbers, for its devotees can be numbered by tens of millions while Christianity's can be numbered by millions. It is a rival in intensity, for it receives an unthinking, intense emotional loyalty which Christianity does not know. In times of crises it requires and receives uncomplaining sacrifices of blood and treasure, made with all the fervor and sincerity of religious devotion. Nationalism has its elaborate ritual and symbolism which effectively stirs the multitudes to flaming, passionate devotion. It has a perfected technique of protecting itself by heresy hunting, and by setting up creeds and shibboleths for which it demands unstinting endorsement on pain of intimidation, scorn, and ostracism. It skillfully encourages elaborate admiration and even adoration of the faithful, with powerful effects upon the emotional loyalties of the throngs. Finally, this religion of nationalism sets itself up in the hearts of men as the real object of dependence—the god of last appeal, the very present help in time of trouble. It strangely maintains and strengthens its power over men who have been most cruelly victimized by a religion of blood sacrifice.

Not only does nationalism have more power over the masses than Christianity does, and actually receives more fervid tribute of a religious character; nationalism and Christianity are in most respects mutually antagonistic in their purposes and effects. Some good things can be said for nationalism at once. The willingness to sacrifice is in itself noble.

These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans." (Acts 16: 20, 21).

When nationalism transfers the loyalty of a people from a person or a family to a group of people, that is progress. The people as a whole are a more worthy object of loyalty than a monarch. It cannot always be said, perhaps, that nationalism creates an intelligent loyalty to the welfare of the people; but when that is true, it is an admirable loyalty. Granted these things, however, consider in what respects nationalism and Christianity are at loggerheads.

First, they are in disagreement on the supreme object of loyalty and dependence. If it is intelligent and true to its founder, Christianity must acknowledge supreme allegiance to a God who is Father of all mankind. There is no room in the words or in the spirit of Christ to break the continuity of our loyalty to God and to men. The Christian is to love the Lord his God with all his heart, and his neighbor as himself. Those loyalties are mutually interlocked. One cannot have one without the other. If a man does not love his neighbor whom he has seen, how can he love God whom he hath not seen?

In so far as the religion of nationalism has a supreme object of loyalty and dependence, it is that vague, impersonal, non-moral thing known as the nation. The state is infallible. It, the state, must be saved at all costs. The "prestige," the "destiny" of a given political

entity is the one thing which gives most concern, and the perpetuity and glorification of that political entity must be guaranteed at any cost. Accurate language must describe this devotion, at least in the proportions in which it is sometimes seen, as state idolatry.

Such state idolatry is well founded in a profound national Messianic consciousness. Loyalty to the state is a philosophy built from the ground up, buttressed by an ingrained national egotism. Kirby Page has collected some impressive quotations in his book "National Defense." Said the German emperor on one occasion, "We are the salt of the earth. God has created us to civilize the world." Jean Finot of France: "What, in the first place, is French mentality? It is the quintessence of civilization and of universal progress enriched by the fruit of French genius." A member of the Bulgarian Academy of Sciences states; "In the string of recorded events the largest beads standing out most conspicuously are the literature and culture created in Bulgaria, known as Slavic, and the idea of democracy and reformation to which Bulgaria gave birth." A Canadian clergyman has said, "We stand today as an Empire in the vanguard of civilization. The character of the world's freedom surely rests now in the keeping of England and her great daughter colony in the West." And Cecil Rhodes, the empire builder, stated quite frankly, "I contend that we are the first race in the world, and the more of the world we inhabit the better it is for the human race." Such an attitude is characteristically accompanied by sweeping

generalizations about the inferiority of other peoples.

Someone is sure that we are overdraw-
ing the picture. "Patriots are not non-
religious," someone says, or "Many
ardent nationalists are devout men. Cer-
tainly they are not atheists. It cannot
be wholly impossible for super-patriots
to be Christians at the same time." Actually, however, the God of the ardent
nationalist is not the Christian God, the
Father of mankind. He is a national
God, besought to support the national
interests against some other group.

This quarrel of Christianity with na-
tionalism is an old quarrel. It was the
quarrel with Rome. Christians were not
persecuted by the Roman state because
of religious intolerance. The polytheistic
Romans were tolerant towards religions
which did not disturb the undisputed
primacy of the state in the affections of
its citizens. The worship of Mithra and
Isis spread together with the worship of
the old Roman gods. But Christians got
into trouble when they refused to render
a supreme loyalty to the state. They
would not consent to go through the sym-
bolic acts of emperor worship, and the
Roman state would have nothing of the
sect which asserted a higher loyalty than
that ascribed to the emperor.

This conflict of loyalties was at the
heart of the trouble in the incident in
Acts from which our text is taken.
"These men set forth customs which it
is not lawful for us to observe, being
Romans." There it is—"being Romans."
These men were first of all nationalists;
they had the boldness to put into plain
words the fact that being nationalists,
they could not receive nor observe the
things brought to them by the bearers of
the Gospel.

II.

A second irreconcilable conflict be-
tween nationalism and Christianity is
the conflict of teachings and standards
of right and wrong. We have already
seen how nationalism anticipates that its
devotees will express their supreme loy-
alty to the state by hate and murder.
Consistent with this contemplated su-
preme act of devotion, nationalism feeds
upon fear and jealousy and suspicion—
anything but the virtues which our Lord
described in the Beatitudes, the Magna
Charta of the Kingdom of God. The con-
trast is so ironically obvious that any
comment upon it seems unnecessary.
Yet these contradictions exist side by
side in our civilization and are actually
held simultaneously in the minds of in-
dividuals by virtue of watering down
and muddled thinking and much ingeni-
ousness. A devout follower of the in-
fallible state can actually seem to pic-
ture Christ going "over the top" in a
righteous war in a savage attack on the
enemy. Such is the havoc made with the

ideal of the kingdom of God when this
religion of the almighty state shuts out
the light of heaven.

This religion of nationalism would de-
mand blind acquiescence to the decisions
of government, minimising their ethical
or moral character. A French maxim
reads, "He who does not love the Coun-
try absolutely, blindly, never will be
more than half a man." In a certain
other country there is another current
maxim, "Our country! In her inter-
course with foreign nations may she al-
ways be in the right; but our country,
right or wrong."

III.

Finally, nationalism and Christianity
differ in their ideal of the welfare and
worth of human individuals. Whatever
of nobility and genuine self-sacrifice
there is in nationalism is still on the
plane of a blind, blood sacrifice to a
terrible deity. To defend an artificially
erected code of "national honor," the
fruit of nationalism, whatever its alleged
ideals may be, is war: death and phys-
ical maiming, millions of widows and
orphans, economic disturbances which
result in depressions with untold suffer-
ing, starvation, debilitation, tuberculosis,
disease, lost savings, lost homes, despair-
ing men and women. Even the Hebrew
prophets began to show us the folly of a
religion of sacrifice if it did not have in
it the elements of justice and mercy, and
Jesus Christ magnified to us the con-
ception of the importance of every
individual's well-being. He would heal
and not destroy, he would restore and
not maim. He would treat every man
as a son of God. If Christianity were
wisely intelligent, it would be demon-
strating convincingly that the average
welfare of the average man was a su-
preme object of concern for Christians
as an expression of loyalty to God.
Christianity would say that it is to the
interests of the nation that every man
be protected from pestilence, from loss
of life, from starvation; that he be
assured a reasonable degree of economic
comfort and independence. Nationalism
has been concerned with more imper-
sonal achievements—the protection of a
vague national honor, pride in national
achievements and possessions, regardless
of their bearing on or importance to the
average man.

If, then, there has been this rivalry be-
tween nationalism and the Kingdom of
God, how is the issue to be resolved? The
facts are brutally clear. Nationalism
has maintained and is maintaining an
ascendancy over Christianity in its com-
mand of the first loyalties of men and
women. When the issue is clearly drawn
in a national crisis, this intrinsic antag-
onism will be more open and repressive.
Nationalism may be expected, as it has
done in the past, to share the field with

no rival for the loyalties of men. The
strident, highly emotionalized religion
of nationalism, if it runs true to form,
will clear the field of any rival claimant
of men's loyalties by persecution and
force. Pray God Christianity may have
the vitality to nourish the truth and
thrive in this day and in that day of
persecution! Under any circumstances
of relative strength or popularity, the
course of Christianity is clear. *It must
claim the first loyalties of men for the
world-wide purposes of God.*

Christians may be instructed and en-
couraged, if they will, by sensing the
wider fellowship of the Church in this
essentially Christian position. There is
a fellowship longitudinally. Up to the
time of Marcus Aurelius (161-180 A.
D.), with one or two exceptions, no
soldier joined the Church and remained
a soldier. There was a clear-cut sense of
the utter contradiction between im-
prisoning, torturing and killing on the
one hand, and the Master's teaching on
the other. The Church order framed by
Hippolytus of Rome early in the third
century and widely circulated in the
East required magistrates and soldiers
to abandon their calling before baptism,
and excommunicated Christians who in-
sisted on joining the army.

And there is a fellowship latitudinally.
We are not alone in sensing the implica-
tions of the Christian Gospel. Numerous
religious bodies have joined in saying
that this is the Christian course. The
Federal Council of Churches of Christ in
America has made this pronouncement:
"The Church should teach patriotic sup-
port of the State, but should never be-
come the agent of the government in any
activity alien to the spirit of Christ." The
Evangelical Synod of North Amer-
ica declares: "The methods used and the
passions aroused by war both outrage
Christ's conception of a Kingdom of God
in which men shall trust, love, and for-
give one another. . . . We declare that
we will not, as a Christian Church, ever
bless or sanction war." So might the
list be lengthened impressively.

This is International Goodwill Sunday.
It is a day on which Christian Churches
should rouse themselves anew to their
responsibility and privilege to use all
means available to remove national and
racial prejudices and to cultivate the
spirit of sympathy and brotherhood with
all peoples. We do re-dedicate ourselves
to that task today. But we have sought
to remind ourselves that if our ideals of
brotherhood are to be anything but
blathering sentiment, we must declare
ourselves free and emancipated from any
divided allegiance to the principles of
the Kingdom of God. Our first and un-
shakable loyalty is given up to treating
all men at all times as though they, too,
were sons of God.

THE LARGER BATTLEGROUND

BY RICHARD K. MORTON

The following is the gist of a Memorial Sunday discourse given by the pastor of the Rockland, Mass., Congregational Church, in the presence of war veterans and Boy Scouts. Mr. Morton has long been an occasional contributor to our pages.

All nations have cause for gratitude to God, and to remember hard and dangerous days in their history. Their people need to heed the words of Samuel of old: "Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers." Nations and peoples have short memories. They soon forget great heroes and great events. Proud, rich, and powerful commonwealths soon forget their early struggles, and what they owe to outside forces.

We need today to march upon the larger battleground—to contend with more fundamental evils, to fight more needed battles against injustice, hate, misunderstanding, ignorance, folly, and sin. So often we are not found on the right battlegrounds, not attacking the real enemies who menace us in our social and religious life. We are content with mere indecisive skirmishes, never seeking great battles, leading to major victories. We need major contests with the evils which beset our personal and group life. We have been guilty of wrong strategy, too. We send forth a few leaders, when we need whole peoples in the fight.

How can we best acknowledge the great labors and sacrifices which made and preserved us a nation? The real memorial to honored dead would be in giving more abundant life to those now living, by removing, for example, the need of repeating great sacrifices, and by laying the foundations of peace and happiness throughout the world. The best memorials are not wreaths and stone, or ceremonies. It is for us rather to study the spirit and courage and purpose of those of old, that we may in a more modern way meet the needs of our own day.

The Church must maintain its high standards and must firmly oppose institutions and principles which would defeat its goals and make a mockery of its principles. History is steadily making plainer the irreconcilable contrast between worldly materialism and militarism and the principles of Jesus.

If we are to remember our great indebtedness to those who made and preserved us a nation, we must banish militarism, which belongs to a past era. Its implements belong among the curios of museums, evidences of man's costliest folly. Man's real problems cannot be solved on battlefields. We honor the Un-

known Soldier—but there are many unknown soldiers in the armies of peace as deserving of honor. Honor is not something found only on battlefields, covered with human blood.

In remembering great battles we should also remember the lessons to be learned from them. We have tested the might of Mars—now let us test the might of Christ. We have probed the depths of human hatred—now let us ascend the heights of divine love. We have filled the plains with smoke which covers the layers of mangled dead—now it is time for us to fill the lands with the light of peace and brotherhood.

Can we properly praise the sacrifices of the veterans of wars with war-cries? Shall we mark honored graves with menacing cannon? Shall we come to the graves of these noble, beloved old men—only to lay beside them the splendid youth of our own generation? Can we hallow this ground with ranks of marching soldiers, and dedicate the future generations to inescapable slaughter? Are we acclaiming empty victories of the past which serve only to make necessary greater combats in the future?

On such a holiday we must pause to pray to God, and we must pause to honor noble men who gave their all when their call came. If their work be not in vain, militarism must go. A principle worth fighting for is one important enough to find other and better means of supporting. This is no time to beat war-drums, but to sound the call for a new rally. Militarism is unnecessary, unbearably expensive, stupid and enormously destructive. People themselves do not want to fight. We look toward the outlawry of fighting because you can't win a war—for economically, socially, geographically, humanly, and even politically, we are one, and one suffers with another. You can't stop wars once started—for they go on in the lives of men and in mountainous debts. You can't progress—and no ideals are attained, nothing adequately or finally settled. You can't replace crushed lives and destroyed property. You can't remove the traces of conflict. There must be no retreat to-

day in the battle on the larger battleground for peace and justice and the principles of Jesus.

A KANTIAN CALL TO DUTY

Once before I asked the indulgence of your readers to be informed, or reminded, of some Kantian philosophical statements, as so ably expounded by Will Durant, Ph. D., relating to peace. Just now when the eyes of so many peace lovers are focussed on what politicians and statesmen are attempting to achieve in Geneva, Lausanne etc., I think a little more of Kantian wisdom, 135 years young, will be appreciated by readers of your paper.

"It is time that nations, like men, should emerge from the wild state of nature, and contract to keep the peace. The whole meaning and movement of history is the ever greater restriction of pugnacity and violence, the continuous enlargement of the area of peace. The history of the human race, viewed as a whole, may be regarded as the realization of a hidden plan of nature to bring about a political constitution, internally and externally perfect, as the only state in which all the capacities implanted by her in mankind can be fully developed. If there is no such progress, the labors of successive civilizations are like those of Sisyphus, who again and again heaved a huge round stone up the high hill, only to have it roll back as it was almost at the top. History would be then nothing more than an endless and circuitous folly."

"But after a century of reaction against the absolutism of Kant's ethics," writes Will Durant in 1926, "we find ourselves again in a welter of urban sensualism and immorality, or ruthless individualism untempered with social conscience or aristocratic honor; and perhaps the day will soon come when a disintegrating civilization will welcome again the Kantian call to duty."

Durant's prophetic utterance about "disintegrating civilization" in 1926, is, indeed, not without significance when one looks around in the summer of 1932, more especially when one recollects another statement of the Koenigsberg savant then made with great audacity to a nation (Prussia) who had not long before established conscription: "The nations will not really be civilized until all standing armies are abolished."

If this statement be true (and is it not?), then we have not only failed in the World War to save civilization, but are now a long way from the goal, though it must be acknowledged, with a certain amount of gratitude, that Mr. Hoover's recent proposal to reduce armaments was more than a political gesture.

Lansdowne, Pa.

L. R. SILBER.

The Messenger of Peace

Published by the Peace Association of Friends in America

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Subscriptions

Fifty Cents Per Annum, Postage Free

Pastor-at-large Among the Sioux

A Letter from Philip Frazier

PHILIP and Susie Frazier, with their three children, left our Kickapoo Indian Mission late in May to begin their new work among the Sioux Indians of the Dakotas. Although no longer connected officially with Friends, they are still with us in spirit and have sent the following letter telling us about their new work under the American Missionary Association of the Congregational Church. The Fraziers are now located at Eagle Butte, South Dakota, on a branch of the C. M. and St. Paul railroad, about 40 miles west of the Missouri River, and south of Owl River, in the north central part of the state. They will be glad to hear from Friends at their new address.

Philip Frazier writes: "My territory, which I am supposed to cover, includes what is known as the Standing Rock Indian Reservation, the Cheyenne River Reservation, and the Rosebud Reservation. This covers the southern part of North Dakota and the northern part of South Dakota. Within this territory there are 26 Indian churches, each taken care of by a local lay-preacher or an ordained minister. Each local congregation has a church organization. Their services are carried on in the Sioux language. As you know, the whole Bible is translated into the Sioux. My position is called "the pastor-at-large" of the Congregational Indian Churches of the territory described above. My particular work is to visit these churches as often as I can, to be pastor not only of the churches, but of all the native workers. Every week-end we leave this place and go to some nearby church. Our nearest church is 21 miles from here, while our farthest church is about 250 miles away. We try to visit one church every Sunday. Each time we go, the whole family goes. At one place, we camped over Saturday and Sunday and the children got lots of fun out of that. At another place, we had to travel about 200 miles around a creek which was overflowing its banks, preventing our taking the shortest route to one of our most isolated churches. While making this trip, we were stuck in a mud hole for about five and a half hours, where not very many cars were going by. We couldn't be pulled out by a team so had to get a tractor to get us out. All these experiences are giving us real thrills although at the time we thought it was pretty hard on us.

"We are gradually getting acquainted with the people, the churches and the needs of each local congregation. Friendliness and personal contact are greatly needed, especially among the younger

members. It is this particular group in the church that we want to reach in the next ten years. Looking back over our experience at Kickapoo, we have learned to concentrate on the younger group and we might say that our seven years at Kickapoo have been a blessing and a practical education for our work here. Because of this experience, we sympathize with the local pastors. As we have made the visits, Susie and I have been looking at the various people who come to the local pastor's place and we fully realize some of the hardships that he is having and some of the problems in his work. We are trying to get into the minds of the people to bring their own blankets and contribute toward the noon meal which they generally have at the church. People who come to church here travel a distance of possibly two miles, five or ten—some of them fifteen miles, in wagons, and there are no stores and sometimes no houses within miles of the church. This compels most of the church goers to remain for the noon meal so that they can attend the afternoon services.

"All these churches have what we might call a parish-house and a church building, on a piece of mission land, most of them 160 acres. It seems that these local places ought to be developed into community centers, which we tried so hard to do at the Kickapoo Mission, and I believe it could be done if we educate our church members to think that way. But these Indians are widely scattered, some places being very much isolated. Their development for a community program will have to be slow compared to the Oklahoma Indians and their contact with community programs is rare. This makes it doubly hard and almost imperative for the missionary to develop a constructive program for them, getting them ready for Christian citizenship in America.

"Although these Indians live on their allotments, they have very small incomes. Compared with the Oklahoma Indians, they are very poor. They do the best they can and give all they can to the support of their churches. They are very appreciative of anything that is done for them in religious lines. If you could see them as they work to make a little money for their church work, you would be surprised to know in lots of places, they give until it hurts. They believe in that philosophy of life, "Seek ye first the Kingdom of God." They also believe in "Be not anxious for what ye eat or drink." This is perhaps the other extreme, but these Indians are very

hungry after righteousness. I believe there is a great future for them if we can keep this spirit up and at the same time, develop their resources. Health conditions are fair. There seems to be lots of tuberculosis in certain localities, but they compare very well with the Oklahoma Indians in general health.

"We are enjoying life here in Eagle Butte. They are making quite a good deal of repairs on the house, putting in new floors on the second floor, painting all the rooms and installing a complete water system with a bathroom. They are going to take out the old hot-air furnace and put in a hot water furnace. Beside the well and water system, we have two large cisterns which will give us plenty of soft water for baths and for washing. When all this is completed, we will be ready for cold weather. We are having a cool summer.

"I also have, besides the house, a well-equipped office with plenty of shelves and two filing cases, a desk and chair, typewriter, telephone, and office help. This gives me ample space and equipment to take care of the administrative part of my work.

"I hope these lines will tell you something of our work that you can pass on to other Friends who are interested. I received a fine letter of appreciation from the Associated Executive Committee on Indian Affairs. We certainly appreciated the spirit in which the letter was written, and it makes us happy to know what the Committee feels about our services at Kickapoo. As I have said before, it has been a blessing to both of us to have been connected with the Friends' work and to be at the Kickapoo Mission. The personal friends whom we made in that work will continue, as we treasure these friends very much. We are thinking about our Kickapoo church members and praying for them. We have even written to every member of the church, encouraging each one to stand fast and support the missionary activities at the Mission. I thought a personal letter to each one would encourage them to support Arthur and Westine. I hope the work will continue to grow as there are great possibilities among the Kickapoos. I hope the Friends will always keep in mind these newly organized groups who are struggling to hold on to what they have learned and have committed their lives to."

NORTHWEST YOUNG FRIENDS CONFERENCE

Another month of 1932 has gone, which means that another Young Friends Conference has come and gone and only the precious memories remain.

The Young Friends Conference was

held at the Young People's conference grounds at Quaker Cove which was purchased three years ago. It is located on Fidalgo Island. Improvements have been made each year to the grounds. This year a new auditorium was built, which will accommodate between one hundred and fifty to two hundred people. It is planned to put glass windows on all but one side of the building thus affording a view of Mt. Baker, the bay and Deception Pass. The building is to be finished in a rustic manner. We are all very proud of this building, in fact we are very proud of our grounds and accomplishment. Much credit goes to some of the older young people for helping in promoting this project. A natural amphitheater is located on a hillside just off the beach. It was only necessary to clear underbrush and make benches to make it usable. It consists of small pine trees, so it was very cool and shady for meetings during the warm weather which we enjoyed at our conference held June 23-26. The theme was "Gateways." The first meeting was held around a campfire Thursday evening. A short vesper service lead by the Seattle Young People was held, after which camp duties were outlined and friendly chats and acquaintances made.

Friday and Saturday mornings were devoted to worship periods and Group study classes. Prof. Perisho of Pacific College, Newberg, Ore., had charge of the Young People's group. His talk centered around "My Life Work and How to Find and Prepare for It." Gervas Carey of Seattle, Wash., had charge of the adult group and Elizabeth Carey of Bend, Ore., took charge of the Junior and Primary group in the absence of Vera York of Seattle and Ada Conner of Everett who were supposed to have had charge. Saturday morning also a group Forum was conducted by Floyd Schmoe of Seattle. Questions and discussion on the topic of "Service," what it means and the most beneficial service, with or without a reward.

The afternoons were devoted entirely to recreation in charge of Harold Welch of Seattle. Different types of recreation took place, such as: ball playing, hiking, swimming, yachting aboard the "Linda," owned by Floyd Schmoe, surf board riding, speed boat riding, sun bathing and resting.

At seven thirty each evening, everyone was called together for a vesper service. Thursday it was conducted by the Seattle Young People, Friday by the Victorian Young Friends and Saturday by the Everett Young People. After the vesper service an address was given by visiting pastors. Friday, Rev. Heddrick of Tacoma, Wash., spoke on "Gateways to Life." Saturday, Clara Fagstad Pickering reviewed the Young Friends Con-

ferences from the very first until the present day. Mrs. Pickering was the promotor of the Conference idea in this district, and was the first President. Her talk was very interesting to the present-day Young People as they learned much about the beginning and progression of their Conference. Saturday also was stunt night around the campfire. Competitive stunts were given from each church. The first prize went to Tacoma who presented a mock wedding. Second prize went to Everett and third to Seattle. A marshmallow roast followed.

Sunday was much the same as it was at home, except for the dedication of the new Lodge by Gervas Carey. He told of the use of the building and the use of the grounds. Sunday school followed in charge of Herbert York of Seattle in place of Norella Rempel who was called home because of the death of her father, Perry Priddy. The morning sermon was given by Prof. Perisho. The afternoon address was given by Gervas Carey who spoke on "Gateways to the Tomorrows." This was followed by a report of the Nominating Committee and installation of officers which were as follows: President, Henrietta Welch, Seattle; Vice-President, Dorothy Gustafson, Everett; Secretary and Treasurer, Bertha Flynn of Seattle.

Delegates were appointed to the Twin Rocks Conference in Oregon. Merrilyn Welch is delegate from Seattle and Dorothy Gustafson from Everett. Ben Darling and Dorothy Gustafson were appointed to attend the Victorian quarterly meeting in September. All who attended this Conference received a new blessing for having gathered with God's people in His great out-of-doors.

DOROTHY GUSTAFSON.

Everett, Wash.

INDIANAPOLIS NEWS NOTES

First Friends, Indianapolis, is having a unified service again this summer on Sabbath morning. The entire church and school groups gather in the church auditorium at 9:30. The opening exercises are so planned and arranged to suit all ages, and the devotional period is entered into by both children and adults. Ira C. Dawes, the pastor, feels the service is quite a success and a much larger number attending than the usual services of Sabbath school and church.

During the singing of a hymn all the children from the Junior age down retire to their classrooms with their teachers and the pastor then preaches a short sermon to the remaining group. The entire service is kept within one hour, closing promptly at 10:30. This sort of a service has been held during June and July and will continue through August.

The first of September, Ira C. Dawes goes to Pendle Hill, accepting a leave of

absence granted by the meeting for ten months, where he will pursue further study. During his absence, David M. Edwards has been secured to fill the pulpit and he with the assistance of Ralph O'Dell, the Religious Educational Director, will take care of all the pastoral work.

A NONAGENARIAN HONORED

A special service to celebrate Henry F. Newell's ninetieth birthday was held at the South Durham, Maine, Friends Meetinghouse on July 6. It was a most happy event to thus honor this Friend who for so many years has been an Elder in the meeting. Lindley M. Binford, Clerk of the Yearly Meeting, and Alfred T. Ware, Quarterly Meeting Clerk, sat on the facing seat with Henry Newell, while William Prideaux, the pastor, conducted the twenty-four members of his violin class as they accompanied the singing of the hymns Henry Newell so dearly loves.

The meetinghouse was beautiful with many flowers, and Mr. Newell's beaming face, as he sat among them, reminded the audience of "Seth Parker." After a prayer service, Alfred T. Ware and Edmund T. Garland, superintendent of the Maine Bible Society, spoke of their many years of acquaintance with Henry Newell and of what a help and blessing he had been both to them and to their families, relating loving experiences of the past with sincere and tender tribute, and the reminder that character does not happen, it is developed. They also spoke of how he kept young in thought, and of his love of boys and girls and their love for him. Henry Newell then arose returning compliment for compliment and story for story. He said he had tried to live within his income, be just in his dealings, and pay his debts; and that he could honestly say God is more real to him now than even before in his life.

Lindley M. Binford told how he, as a new-comer among Friends many years ago, had watched Henry Newell as Clerk of the Quarterly Meeting and learned from him, then one after another throughout the large audience rose with loving words of praise and fitting verses of Scripture; William Prideaux telling the help Henry Newell always is to the pastor of the Meeting. Anna J. Goddard read Edgar A. Guests' poem "Gettin' Old," and a poem written by Emily Oderfeldt in loving memory of Emma M. Newell, Henry Newell's wife who died last year, was read; also a poem written for the occasion by Lelia S. Marstaller. At the close of the service William Bailey presented Henry Newell with a beautiful birthday cake made by Dorothy Douglas, and other gifts which friends brought.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

IN THE COAL FIELDS

Although the money received for that purpose has been exhausted, and relief operations carried on by Friends in the coal fields practically ceased with the end of last week, need among the miners has not lessened. As each worker returned from the field, it was with a heavy heart since the desperate condition of countless camps has not improved with the coming of summer, and thousands of families face actual starvation with the coming of winter. The following is rather typical of the reports that come to us from workers engaged in rehabilitation work in various camps:

"A man with a family of eleven children has just been sent to me by a county official. He has been making only \$12.00 a week for a good while. He is out of food. He did not get anything when last he asked of the County. He is quite desperate. He says he has never stolen, but if his children get too hungry, he will. He had a man with him who has had only 19 hours work since December. This man has a wife and two children. It certainly is desperate when men have hungry families and can get no work and no help from the county or any other source. I tried to get some of my contacts by phone to get a bit of guidance, but found no one at home. I finally told the man I would come, over to his community tomorrow and see what I could do to find them some help. As the man walked away he thanked me, but he wavered in his walk. I presume he was weak from hunger. Again I feel like saying things are likely to get serious by next winter unless some way to provide food and clothing can be found."

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"QUALITY HILL"

This summer there are sixty-six young people who are serving under the Home Service Section of the American Friends Service Committee in areas where maladjustments cause bitterness and misunderstanding in our social and economic life. The reactions of these volunteers are as varied as the situations in which the workers find themselves. From Philadelphia settlements, rural communities in Maine, mountain schools in Tennessee, Indian reservations in the Middle West come reports that reveal how much the volunteer learns from those he serves. We quote from a letter received from a Home Service worker stationed in a Kansas City settlement:

"An old song entitled 'A Picture from

Life's Other Side' gives an inkling of the type of neighborhood in which I am working this summer, for truly I am meeting up with conditions which I never dreamed existed before. In the western part of Kansas City, there is a large hill which formerly bore the name of 'Quality Hill' because of the so-called aristocrats that lived there. Then, when the industrial district began to encroach upon their domains, they moved away, and 'Quality Hill' became 'Quantity Hill.'

"Miss A—, Head Resident here, in a recent article, comments: 'The disintegrating effect of the typical furnished, lighthousekeeping rooms upon a family group and upon the West Side as a whole can hardly be over-estimated. In many of the once fine old homes designed and built for single families in the days of 'Quality Hill' there can now frequently be found as many families as rooms. Decay and dilapidation have carried some of them beyond the point of decency for living conditions.' Continuing further: 'The ease with which liquor can be obtained, even by minors on the West Side, the prevalence of gambling and of commercialized vice, are conditions that vitally affect the young people.'

"Now we are making an effort to serve not only the children and young people, but the older ones as well. At present, we are deeply involved in a Summer Play School with about seventy-five to eighty in regular attendance. Each year the School undertakes a project to be carried to completion by the united efforts of all. This year we are making a tour of the world, paying particular attention to the people of Alaska, Holland, Mexico, and Japan, because they represent life so far different from our own. The manual training classes have as their part of the project, the building of a village representing each country. When not engaged in manual training, the children read and have read to them stories of the lives of the different peoples whom they are studying. At the end of the Summer School, we plan to give a pageant for the entire neighborhood showing the results of our work. The children are interested, and we hope they are learning things they will never forget about peoples of other lands.

"Our work among the older people is progressing slowly, but we hope surely forward. One of the biggest things we are trying to do is to create a social consciousness which, though improving, is

still far behind what it should be. This is done by neighborhood undertakings and social gatherings. Recently the Neighborhood Center distributed free of charge literally hundreds of plants, flowers, shrubbery, etc., by which the people could beautify their yards. The result is remarkable in that it seems to stimulate the people to further continue the process of beautifying their surroundings. Unemployment is creating great social problems which must be faced; so the work seems endless."

From these reports a "Robin" is compiled and sent out to all the other volunteers every two weeks. Interested Friends may have their names placed on the mailing list to receive these if they will send a postal to the office of the Service Committee.

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INTERNATIONAL FELLOWSHIP

Last spring a letter proposing that Friends give some thought to an International Society was sent out to representatives of the more than fifty Yearly Meetings. Their replies have been received from all corners of the earth. Representatives from Western China, who are already largely international in their interests and connections, send the results of their thinking concerning it.

"Dear Friends:

"Just a brief note to express our approval of the establishment of an International Society of Friends. We, too, feel that the time has come to take definite action. As Five Years Meeting Friends working with British Friends in China, and with so many friends among the General Conference Friends, we do not care so much about the smaller divisions. We would like to feel that our contacts and interests are not divided into compartments, but that we belong to one vast, world-embracing fellowship. We do feel that already in some measure.

"We think it would be well in the first place to set up the International Society on the basis of individual membership, trying to get as widely distributed a membership as possible. Then just as soon as that were accomplished, invite all Yearly Meetings and smaller units, most certainly including all unattached groups, to join as organizations.

"It is not necessary, or even desirable, that Friends and groups of Friends the world over be identical. If we are all Friends, we must have much in common, and we ought to take whatever practical steps would increase the benefits to be derived from fellowship.

"We greatly hope that this matter of an International Society may be a weighty concern with a great many Friends throughout the world, and that you feel it is right to move forward.

Signed: ARNOLD B. VAUGHT,
LOIS S. VAUGHT."

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

SOME NON-COMBATANTS

Editor, THE AMERICAN FRIEND:

It is not generally known that the inhabitants of Nantucket island were non-combatants during the Revolutionary period. As early as 1771, the inhabitants of Nantucket island foresaw the approach of British fleets and realized that they were without material means of defense. For a century, they had enjoyed peace and prosperity to a wholesome degree in isolation from persecutors, malefactors and defamers. They had maintained an asylum for the oppressed. Many descendants of the pioneers, exiles from Massachusetts, amenable to the Vagabond act, 1657, illumine the pages of American history.

Many left their island homes and settled along the American seaboard. A large number settled in the Carolinas, far inland, where they maintained an oasis in a desert of desolation. Those who remained upon the island were preserved in the fidelity of their faith. Every vessel manned by a Quaker was unmolested by either British or American forces. It was of no great consequence to these islanders, whether the Churchman or the Puritan collected their taxes.

The rural population, generally, were neutral. Those in authority were loyal to England. Their loyalty was sustained by their material interests. There were more Americans who served under British colors than served under the personal command of Washington. Many members of the D. A. R. have ancestors who served under the British flag. The condition that followed the Revolution was not unlike conditions that follow all wars.

Daniel Shays experienced no great difficulty in raising an army of 2,000 in the forests of western Massachusetts, and marched against the capitol. The supreme court then in session was forced to adjourn. The insurgents complained that the salary of the governor was too high, the senate aristocratic, the lawyers extortionate, and taxes burdensome, and they demanded an issue of paper money and the removal of the legislature from Boston. The "freedom" generally accredited to the Revolution came as a direct result of migration a generation later.

The admission of Ohio as a state, formally opened the great northwestern territory to immigration. The law of imprisonment for debt and the whipping post in Connecticut were impelling forces that aided in relieving the artificially

congested condition in New England. Many came to Ohio from the South to get away from the uninterrupted consciousness of the evils of chattel slavery. Simultaneously with the admission of Ohio as a state, and due to its admission, congress enacted a general bankruptcy law that liberated all who were in prison for debt.

Prior to the enactment of this law, it was generally believed that any person who could not pay his debts should remain in prison until he could pay them. This bankruptcy law terminated an indeterminate sentence given Robert Morris. Washington dined with Morris in prison, but made no effort to secure his liberty. Washington was fortunate in his land speculation, but Morris was unfortunate in his. Robert Morris served three years, six months and 20 days in prison. He was not without some resources. He had sufficient to pay for his board and lodging in a common jail. How Washington's army would have been fed and clothed at Valley Forge without the aid of Morris is still a mystery.

CHARLES E. LUKENS.

Marion, Ohio.

GERMAN FRIENDS AND DEPRESSION

Editor, THE AMERICAN FRIEND:

Perhaps it is hardly justifiable to quote these passages from a private letter, but a glimpse of sacrifice as German Friends make it may be helpful to us Americans. The Friend writing has spent some months in Nuremberg, working in close cooperation with Leonhard and Mary Friedrich, leaders of the Quaker group there.

"It is a responsibility to carry on a Friends Center in a city such as Nuremberg, and with a group numbering about forty adults and young people of whom only nine are actual members And life has become more strenuous for them as it has for many others during these hard times.

"Leonhard has his business which occupies the greater part of every day. His salary has been reduced again and again, and he is anxious about the future. No one knows in Germany when he may receive notice of dismissal. As Yearly Meeting Treasurer, many of his evenings must be spent working on accounts, and more on work for and with the little Friendly group.

"Mary Friedrich has the responsibility of the care of their home and their little daughter. They cannot afford a regular

helper in their home; consequently, they both work over time, not infrequently until one or one-thirty a. m. They live most simply, yet with genuine old-fashioned hospitality. Besides needy members of the group, they have a clientele of very poor from outside who draw upon their sympathy and resources. If it is only bread and marmalade they have to offer, no one goes away from their home hungry.

"I feel that they deny themselves, in some respects almost to the danger point. For instance, Mary Friedrich will work all of the forenoon in the apartment without any fire; only making a fire in one room when they are ready to use it, usually after dinner. Recently I had a letter from her saying that they are having extremely cold weather, and apologizing for poor typing by explaining that her fingers were too cold to push the keys. She is not very strong, and I am anxious about her health in her efforts at close economy.

"The income of the Meeting has been reduced. Many of the group are unemployed, and all are in very moderate circumstances due to the depression. One attender, who has been one of the most generous local supporters, is unable to continue his contributions. I know of only three or four others who are able to give any financial help. There is some doubt as to whether they are going to be able to keep the two rooms which are so admirably adapted to their needs, and which have been their meeting place for the past three years."

The writer concludes: "I think it is worth while to have a central place in Nuremberg where Friends and others may feel free to come for times of quiet worship, social intercourse, or discussion of some of the problems of these stirring times which we must be prepared to face. I believe the Meeting is filling a valuable place, and that this is one of the strong Centers as well as one of the oldest in Germany. Also, I feel that the individual Friends who have given many years of devoted service and leadership should have the assistance of some one who feels a call to the service and has time to give."

A FRIEND.

FIVE MILLION IN SLAVERY

Editor, THE AMERICAN FRIEND:

Some people seem to believe that the "slave trade" is a thing of the past but recent books on this subject state that there are still a total of 5,000,000 human beings in slavery in the backward areas of the globe.

The greatest number—2,000,000—are in Ethiopia, commonly known as Abyssinia, in northeastern Africa. One of the late books to expose the awful traffic in human beings is entitled "Slavery" and

written by Lady Kathleen Simon. She covers the question in detail. Another book to take up this subject is entitled "The Citadel of Ethiopia," by Max Gruhl.

Dr. Gruhl tells in a graphic manner of one "slave train" which he saw in Ethiopia in these words: "For hours we had fought our way through the darkness of the Sadero Forest in mud and water. We were scarcely recognizable as human beings when along a path that was, in reality, a swampy watercourse, we saw approaching a procession that defies the ablest pen to portray. Were they human? One could scarcely believe it. . . . Men and women practically naked, chained to one another, leading naked children by the hand or carrying them like bundles on their backs, dragged themselves through filth and were driven like cattle by their heartless captors. Slaves! A slave train in the twentieth century! No figment of an over-heated fancy, but human beings that had been torn from their homes, and dragged away to meet an unknown fate. Often falling by the wayside like sick animals. . . . FOR HOURS the slave train continued to pass us."

Dr. Gruhl says that the regular troops of Abyssinia are totally insufficient to police a land that is three times as large as England. He states that slavery is the social question of the day in Abyssinia. It can only be stamped out slowly and with the greatest difficulty in such a land. But why is the slave trade not suppressed in Arabia? he asks. For, in Arabia is to be found the source of the evil as there is where these slaves are sold.

Dr. Gruhl does not answer his questions. But he brings to the front a matter that sooner or later will have to be settled in the cause of humanity.

From these two books we learn that slavery exists in Ethiopia, Liberia, in some of the Spanish and Portuguese possessions, in Arabia, and in China and Hong Kong. In China there are said to be 2,000,000 girl slaves.

There is a feeling that we in the United States should take some part in stamping out this terrible traffic by forming an American Anti-Slavery Society. Such a society could obtain information and send out articles to the Press which will arouse the people into action and create a demand that the various governments involved put a stop to the terrible crime against humankind. We could also encourage the League of Nations in its effort to stop slavery. The undersigned would like to hear from anyone interested in becoming a member of such a society.

HENRY RISING.

317 American Bank Bldg.,
Los Angeles, Calif.

AT VIRGINIA QUARTERLY MEETING

Virginia Quarterly Meeting was held under favorable circumstances at the Somerton meetinghouse near Holland, Virginia, on July 16 and 17. The gathering was helped by the presence and ministry of Professors Fenn and Ridgeway, of Hampton Institute, Lindley D. Clark, of Washington, and Thomas Que Harrison, Field Secretary of the National Council for Prevention of War. Three addresses were scheduled, two by Thomas Que Harrison on the international outlook and one by D. Elton Trueblood, Executive Secretary of the Yearly Meeting, on Friends and the Depression. In the last mentioned, the thesis was developed that those who have been helped in the past by Yearly Meeting funds, either to attend schools and colleges or to attend conferences, have an added responsibility in these times for the support of the work of Friends. The invested funds of Baltimore Yearly Meeting and the generosity of living Friends have made it possible for many young members to finish schools and college when it would not have been possible otherwise.

The public meeting Saturday night, July 16, was in charge of the Somerton young people, with Earl Clark as chairman and Mary Edith Camp assistant. The attenders were privileged to hear not only the stirring address of Thomas Que Harrison, but the singing of the local Young Friends. A splendid singing group has been formed under the leadership of Lois Rabey. In the meeting for worship, Friends were reminded that they were gathered where Friends had worshipped without interruption for at least two hundred and sixty years.

CARTHAGE ACTIVITIES

Under the leadership of the pastor, Nathan Pickett, and his wife, the most pre-eminent of the many activities of the church is their work among the children. On July 10, the year's program of work with the Intermediate and Junior Christian Endeavor Societies closed.

The Intermediates have maintained a

week-day Bible class throughout the year. They have made a study of the four gospels, and the Life of Christ by each preparing a scrap-book harmony of the Gospels. These were all completed and on display. Most of them having been neatly and carefully prepared.

During the last forty weeks, the pastor has provided each boy and girl of both societies with a score card each week and they have been graded on health, thrift, deportment, school work, and church attendance, and all of these who attained a 90 per cent grade were awarded with a two-day trip to the Indiana State Park at Turkey Run. Eighteen of the boys and girls kept up their rewards and lived up to their standards well enough to be allowed the trip.

On Tuesday morning, July 12, accompanied by the pastor and his wife and Russell and Mattie Publow, they loaded themselves into the Publow school bus and made the 111-mile trip to Turkey Run Park. They spent the night at the farm home of the Picketts nearby, and returned to the park early next morning. After tramping, sight-seeing, and swimming quite vigorously most of the two days, they returned home late Wednesday evening, a very happy and very tired group. Prospects seem good that the program will be continued and the trip repeated during the coming year.

The Primary and Kindergarten children are being now cared for in a Vacation Bible School. This was delayed several weeks on account of the sickness and death of Mrs. Pickett's mother, but is going on quite nicely with Ruth Parker as assistant teacher and Maria Henley and Pomona J. Winfield as helpers.

The Missionary Society met with Minnie Adkins and notwithstanding the intense heat eighteen members were present. Avery S. Rawls read an interesting paper on "The Church and its Problems." Two musical numbers were given. New Officers and Committees were elected for the ensuing year. The hostess served delightful refreshments. The children of the Vacation Bible School are giving an entertainment Friday evening at the church with special notice to the mothers of the children.

George School

Twenty-five Miles Northeast
of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting
of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*

Box 351, George School, Pennsylvania

QUAKERDOM • AT • LARGE

Ethel Bedford, a graduate of Penn College, Oskaloosa, Iowa, who has done graduate work as a dietitian and assisted the American Friends Service Committee in relief work among the miners of West Virginia last winter and spring, has accepted a position on the faculty of Oakwood School, Poughkeepsie, N. Y., as dietitian and instructor in home economics.

* * * *

David W. Day, Edna E. Wetherald and Helen F. Harper, Young Friends on the staff at Friends Central Offices have returned from a trip to Central City, Nebraska, where they attended the Young Friends General Conference under the auspices of the Young Friends Board of Activities in the Five Years Meeting. They report a pleasant trip, an excellent conference and delightful fellowship. Several groups made caravan visits to Friends centers en route attending local meetings where feasible.

* * * *

J. W. Harvey Theobald, chairman of the Friends Temperance Union of London Yearly Meeting reviews briefly in *The Friend* (London), the hundred years since the inauguration of the Total Abstinence Movement which culminated this year in a centenary celebration. Mention is made of Joseph Livesey, the moving spirit of the "Seven Men of Preston," who organized the movement and whose work was made difficult because at first even Friends required convincing. Much has been done during the century for temperance but much remains to be done and the chairman concludes his article with the expressed hope "that Friends will follow the example of its prominent and well-beloved members of a bygone day, and keep the Society in the very forefront of Temperance effort and service."

* * * *

Lucy F. Moreland, an English Friend who has spent two years in Australia visiting Friends Meetings has developed a concern for younger Friends which she puts in the form of an earnest appeal to them in the special Young Friends Number of *The Australasian Friend* for June 20 which has just come to hand. She urges regular attendance at meetings for worship, the practice of fellowship in younger groups, and organized effort according to some accepted plan. A series of articles by several young Friends on "The Future of Our Society," would indicate that some of them had caught something of her vision and are willing to discuss the situation among them-

selves. She concludes her appeal: "The future of Quakerism depends on you; what are you going to do about it? For myself I feel no doubt that Australia needs a reminder of the value of spiritual things, of the power of God to direct the simple acts of life. Times are difficult and a solution can only be found by men and women who wait upon God and get strength and inspiration from him." She has since returned to England.

NEWS OF OUR MEETINGS

On July 2 and 3, many former residents of Denair, California, gathered at the little white church to celebrate the twenty-fifth anniversary of its founding. The program and social hour on Saturday night proved to be a delightful occasion, and the Sunday services, in charge of George Deshler and Harley Moore, were most helpful. The following ministers have served as pastors of the meeting—Elwood Mills, Emma Garretson, Olive Guyer Bean, Zimri Stubbs, Harley M. Moore, George A. Deshler, Albion M. Gibson and William E. Allen. During the twenty-five years Denair Meeting has recorded seven of its young people as ministers—Harry Hollingsworth, Lela Gordon, Blaine Bronner, Irwin Alger, Helen Kersey, Merny Saverker, and Edna Schendel. Three other former members—Anna Albery, Harold Chance and Byron Deshler—have since been recorded by other meetings.

* * * *

At Piney Woods Meeting, Belvidere, N. C., July 18, Thomas Que Harrison addressed a well-filled house on "Seventeenth Century and Present-day Quakerism," setting forth the fundamental principles of Friends and the persecution of early Friends in England. It was near this meetinghouse location that William

Edmundson, an English Friend, held the first religious service on record in the State in May of 1672. Six months later, George Fox visited the Albemarle section and held meetings among the colonists. The talks on Quakerism are of much value to stir up the interest in the present and give a sense of responsibility toward the future.

* * * *

Bear Creek Friends and community near Earlham, Iowa, greatly enjoyed the visit of English and Philadelphia Young Friends, July 24, on their return from the Young Friends Conference at Central City, Nebraska. These five visitors who gave very interesting talks were Frank Ward, Myrtle Wright and Marion Doncaster from England, and Sarah Houghton and Rebecca Elkinton from Philadelphia. Frank Ward spoke impressively of his delight at being among Friends in America and expressed a strong desire that all Friends might get closer together. Myrtle Wright gave a good picture of what the English Friends are doing in Home Mission work, and Marion Doncaster gave an excellent report of the Young Friends Conference at Central City. Sarah Houghton told of the valuable work Philadelphia Friends are doing in their own city, and Rebecca Elkinton spoke in an interesting manner of her impressions of Western Friends. The pastor, Alfred J. Hanson, writes: "We feel that the visit of these Friends was a real blessing and an inspiration to us. We believe that such contacts will bear good fruit in the future years. They are upon God's errand."

JONESBORO NEWS ITEMS

The Junior Church, an innovation in church activities, has been organized by Lenna Watson, assistant pastor, at Jonesboro Monthly Meeting, Jonesboro, Indiana. This is held at the church on Friday morning of each week with Lenna Watson in charge. At present there are twenty-four members enrolled, ranging in age from four to fourteen. These are placed in groups according to age. The program consists of songs, Bible drills, Bible stories, calisthenics, and dramatization of Bible stories. Lenna Watson also conducted a very successful Vacation Bible School during the month of June.

We are glad to report a wide-a-wake Sunday school, with Margaret Scott, superintendent. A splendid orchestra, Willard Peacock of Fairmount, leading, is quite an asset. The school is looking

THE HUSH OF TWILIGHT

The night draws on at length
The trees stand sharp against the sky,
An inverted crystal cup
Which rests on the soft contour
Of surrounding hills,
Screened by the grey veil of hovering
mists.
The river is enshrouded in the shadows
Of the wooded summits,
Mute in the presence of approaching
night.

I will hush my heart like the hills.
Soul, O soul, be silent unto God.

GLENN WELMER DOUGLAS.

Woronoco, Mass.

forward with much pleasure to the initial appearance of the Junior Choir, which will be a great help.

The Christian Endeavor, also is very active, with an average attendance of twenty-five. They have been enjoying a social time in the basement of the church prior to the church services on Sunday night. At various times they have entertained outside C. E. societies, thus becoming acquainted with other young Friends, and exchanging ideas along C. E. lines. In the youth of today lies the church of tomorrow.

Lenna Watson will represent the Woman's Missionary Society at the Missionary Conference to be held soon at Wilmington, Ohio.

Fairmount June Quarterly Meeting was held at Jonesboro, the Ladies' Aid serving dinner to about one hundred and fifty. In spite of the depression and discouraging business conditions, the Ladies' Aid, with Elizabeth Gordon, president, continues to bear their share of church activities and expense.

During the winter and spring, Clyde Watson gave some very interesting and instructive Bible lessons at the prayer meeting hour, these being outlined on the blackboard so all could see and take part. More recently various members of the meeting have given the lesson. Owing to sickness the attendance at times has been small.

The work of both Clyde and Lenna Watson is much appreciated by Jonesboro Friends and they will serve another year. Their messages are delivered in a clear and forceful manner. Lenna Watson recently gave a wonderful message on Prohibition.

During July and August union services are being held on Sunday night in the different churches of the town.

BLUE RIVER QUARTERLY MEETING

Blue River Quarterly Meeting was held at Blue River Friends Church near Salem, Indiana, July 23-24, 1932. Albert L. Copeland of Paoli, brought the message in the hour for devotion followed by a sermon by L. O. Brown, Chalk Artist and Lecturer of Indianapolis. Sunday services were noted as being the largest in attendance and the best meeting we have had for many years. In the forenoon Mabel Brown gave a very interesting talk on Home Missions followed by an illustrated sermon by her husband.

The basket dinner on the church lawn was especially noted for the bountiful eats and the social good time and Christian fellowship that prevailed. The ministers of Salem with their wives were out as invited guests and remained for the

afternoon meeting taking part in the religious services.

Another distinguishing feature of the meeting was the special music arranged for the occasion. A song by Howard Newby and two numbers by L. O. and Mabel Brown were much enjoyed as was the violin number by Master Ivor Brown and the closing song by the Newby girls, Dorothy, Marjory and Fay.

L. O. Brown assisted in the Union services in Salem in the evening with a Chalk talk.

NEREUS M. HODGIN

Nereus M. Hodgin, veteran minister and pastor among Friends, peacefully came to his death in his home at Bangor, Iowa, July 6, 1932. He was born in Randolph County, North Carolina, January 24, 1847. His parents were Abijah and Hanna Hiatt Hodgin. The paternal ancestry, it seems certain, traces back to Robert Hodgson, a minister and one of George Fox's missionary band which came to America in 1657.

When four years of age, he came with his parents to Iowa, settling in Marshall County. Living in the little log-cabin home, attending school in a log school house, and worshipping in a log meeting-house, his early life was molded by the hardships of the pioneer, tempered by the power of a strong religious faith.

At the age of about twenty years he attended a boarding school conducted by Henry Thorndike, a man who exerted a great influence for good on his life, and also the Academy at Springdale, Iowa, for a short time.

On the 17th of March, 1870, he married Martha Powell, and to them were born four daughters: Mrs. Anna Reynolds of Los Angeles, California; Mrs. Grace White of Whittier, California;

Mrs. Mary Milhous of Bridgeport, Indiana; and Mrs. Lucile Mills of Woodlake, California.

For a few years they engaged in farming in the vicinity of Oskaloosa, but he found his mind turning more and more toward preaching the Gospel of Christ. He felt led to journey to Salem, Iowa, where he held a very satisfactory series of meetings at Cedar. In 1878 he was given a minute for service in North Carolina Yearly Meeting, where he spent considerable time visiting and holding meetings. He was recorded a minister at Oskaloosa in 1877, and served as unofficial pastor of that meeting for three years. In 1885, he was asked by the Yearly Meeting to become pastor at Howard Lake, Minnesota. He accepted the then new position among Friends, and became the second salaried pastor in Iowa Yearly Meeting. He has served as pastor at Bloomington and Sweetland meetings near Muscatine, Iowa; New Sharon, Iowa; Muncie, Mo., Bridgeport, West Union, and New London meetings in Indiana; Marshalltown, Cummings, Smyrna, Sugar Creek, and Bangor meetings in Iowa, covering a period of more than forty years.

On September 25, 1901, during their work at Bridgeport, Indiana, occurred the death of his wife. He was married a second time, December 8, 1903, to Melissa Francis, who now survives him.

For the past seven years he has been retired from active pastoral work. But his voice was often heard in his home meeting and neighboring meetings witnessing to his joy in the Lord and his faith that the Christian life is the good and normal life for every man. Besides his wife and daughters, he is survived by a step-son, Dr. F. D. Francis of Iowa City, Iowa, two brothers, Thomas Hodgin of Spokane, Washington, and Albion Hodgin of Spencer, Iowa, thirteen grandchildren and six great-grandchildren.

His whole life has been guided and shaped by his religion. He loved God, the church, and his fellow-men. By walking in the light as it was given him to see it he could say, as he did, at the end of life, "My work is done; I am ready to go."

DEATHS

Cox—At her home in Thorntown, Indiana, June 15, 1932, Margaret E. Cox, wife of Morris E. Cox, and daughter of Micajah and Mary Newsom, aged seventy-six years. Brought up in a Christian home, she was graduated from Earlham College in 1880 and taught school for several years. She was an ardent Crusader in the W. C. T. U., was a teacher in Bible school and was deeply interested in missions. A lifelong member of Friends, she was ever loyal to the church. In 1885, she was married to Morris E. Cox a member of her class at Earlham, and two daughters and a son

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were born to them: Ramona, of Colorado Springs, Colo.; Ruth, of Gary, Ind.; and Sheldon, of Indianapolis. The husband and children survive her; also a brother, Willis Newsom and a sister, Emma Morris. Funeral services were in charge of Chester B. McKean. Interment at Westfield, Indiana.

HILL—At the home of Charles Mendenhall, near New Burlington, Ohio, July 7, 1932, Martha Elizabeth Hill, after a short illness, aged seventy years. A birthright member of Friends she served faithfully as an elder and a teacher in the Bible school, her influence for good having touched many lives. Two nephews survive her: Jesse Hill of New Burlington and Ralph Hill of Pittsburgh, Pa. Funeral services were in charge of the pastor, Mark D. Boyd, assisted by Amos Cook.

HOLLINGSWORTH—At Denair, California, July 18, 1932, Clifford Merle, the five-year-old son of Warren Folger and Ethel Hollingsworth. He accidentally slipped while riding his tricycle across a bridge and fell into an irrigation canal. He was missed from home and search was made, but help came too late. He is survived by his parents, by one brother, Lee, and by his grandparents, Alfred and Julia Henderson and Roma J. Hollingsworth, all of Denair.

MALOTT—At his home near Wabash, Indiana, June 15, 1932, John Malott, son of Mary and Hiram Malott, in his 80th year. He was a lifelong resident of Wabash County, an active member of South Wabash Meeting of Friends, and at the

time of his death was trustee of the meeting, faithful in attendance, always seeking to promote the best interests of the meeting. His wife Sarah Lawshe Malott and granddaughter, Mrs. Morton Hussey of near Gaston, Indiana, survive him. Funeral services were in charge of Frank Long, former pastor, burial in the Friends cemetery.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

WESTERN YEARLY MEETING

Ministers and workers expecting to attend Western Yearly Meeting, August 22 to 28, and wishing assistance in securing rooms, please address Lawrence Newlin, Plainfield, Indiana.

NOTICE

ATLANTIC CITY—Private Guest House. Friends family. Residential section near beach. Rates moderate. Address 16 S. Troy Ave., Atlantic City, N. J.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published weekly by

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:30 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

North Carolina—August 2-7, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Wilmington—August 15-21, Wilmington, Ohio; W. Rufus Kersey, Oregonia, Ohio.

Iowa—August 22-28, Oskaloosa, Iowa; Edgar H. Stranahan, Penn College, Oskaloosa.

Western—August 22-28, Plainfield, Indiana; Albert L. Copeland, Paoli, Indiana.

Ohio—August 23-28, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

Indiana—September 20-25, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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